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FOR INSPIRATION

THE VISVA-BHARATI QUARTERLY

FOUNDED BY
RABINDRANATH TAGORE



EDUCATION NUMBER

VOLUME XIII PARTS I & II

MAY—OCTOBER 1947

EDITED BY
KSHITIS ROY

FOREWORD

ONE fundamental fact that has emerged out of the confusion into which the world was engulfed during two successive gloval wars, is that races and nations must revise their ways and swing back to sanity and ordered living. There has been a heart-searching in every sphere of life on an international and unprecedented scale. Problems of EDUCATION, by their very basic nature, have come in for the closest scrutiny. Side by side with the UNO the need has been felt for a UNESCO and there is already a talk of making the benefits of 'fundamental' education available to the world as a whole. While we cannot foresee in what manner this objective is finally to be achieved, we may not shut our eyes to problems of education nearer home. These have, as a matter of fact, assumed greater proportions and more urgent importance for us in India and call for an immediate solution. EDUCATION for Free India is a challenge and it has to be answered.

It was with the idea of posing the question rather than of suggesting an answer that we undertook the responsibility of bringing out a SPECIAL EDUCATION NUMBER of this journal. In doing so we did not reckon with our own lack of experience and competence, nor did we take into account the various difficulties with which publication work is handicapped these days. For these and other equally unavoidable reasons the publication of the NUMBER was unduly held up and we offer our deepest apologies for the delay.

We can only hope that our many drawbacks and defects have somewhat been compensated for by the ultimate result of our efforts. It has not been possible for us to include some of the important aspects of education : for instance, the organisational and administrative problems of education do not feature at all in this NUMBER. Nor could we provide the scope necessary for discussing the problems of higher or technical education. We deliberately limited ourselves mainly to the 'basic' stage of education realising that it is on this foundation that our educational edifice will come to be built. But, however incomplete this NUMBER may be as a compendium of educational thought, we have tried to place, as far as practicable, all the vital issues that must be faced before any effective programme of reconstruction can be launched. This, we have sought to achieve

by liberally providing for articles, either setting forth the essential principles or offering critical estimates of the two great educational movements started in contemporary India by Rabindranath Tagore and Mahatma Gandhi.

We take this opportunity to acknowledge our deep debt of gratitude to the many thinkers and educationists who readily gave of their help and co-operation to make our task worthwhile. If our readers find this volume to be deserving of some merit, we trust they will give the credit to where it is due, namely to the learned contributors who have so generously responded to our invitation.

We acknowledge with pleasure our debt also to Sri S. K. George, Adhyapaka, Deenabandu Bhavana with whom the idea of a SPECIAL EDUCATION NUMBER first originated and who had already made some headway with the work before the responsibility was shifted on to our shoulders.

Our deepest appreciation goes to Sri Krishna Kripalani who was largely responsible for reviving this Journal and who edited the New Series of the *Quarterly* so ably for the last twelve years. The present editor served his apprenticeship under him and is fully conscious of his own shortcomings as his successor. The Special Numbers brought out by Sri Kripalani, notably the TAGORE BIRTHDAY NUMBER, set up a standard of their own which it is wellnigh impossible to emulate.

We offer our thanks to Sri Surendranath Kar who, in response to our importunate request, took up his brush once again, after a long period of artistic hibernation, to enrich this Volume with a most delightful picture of INITIATION.

We also place on record our indebtedness to the Editor of the Tagore Memorial Number of *Education* by whose courtesy we were able to reprint in this NUMBER the two articles by Dr. Alex Aronson and Sri Anathnath Basu.

Finally, we wish gratefully to acknowledge that it would never have been possible for us to make any progress with our onerous task, but for the valuable help and suggestions so freely given by two of our esteemed friends and colleagues—Sunilchandra Sarkar and Pulinbihari Sen.

THE EDITOR

EDUCATION NUMBER

THE VISVA-BHARATI QUARTERLY

VOL. XIII : PARTS I & II

MAY-OCTOBER, 1947

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The tail-pieces at the end of some of the articles are vignettes by Sri Nandalal Bose.



COLOUR IMPRESSION
By a boy aged 8 years



IMPRESSION CUM OBSERVATION

By a girl aged 9 years

THOUGHTS ON EDUCATION*

By RABINDRANATH TAGORE

I

WE have come to this world to accept it, not merely to know it. We may become powerful by knowledge, but we attain fulness by sympathy. The highest education is that which does not merely give us information but makes our life in harmony with all existence.

Let us have access to the life that goes beyond death and rises above all circumstances, let us find our God, let us live for that ultimate truth which emancipates us from the bondage of the dust and gives us the wealth, not of things but of inner light, not of power but of love.

In Robinson Crusoe, the delight of the union with Nature finds its expression in a story of adventure in which the solitary man is face to face with solitary Nature, coaxing her, co-operating with her, exploring her secrets, using all his faculties to win her help And this is the heroic love-adventure of the West, the active wooing of the earth.. . . . I had intently wished that the introspective vision of the universal soul which an

* In the choice and arrangement of these extracts from Rabindranath Tagore's various writings on Education, it has been attempted to present them not as a collection of disjointed observations, but more or less as a sequence of thoughts. These extracts are taken from the following articles and bulletins : *My School, My Educational Mission ; A Post's School ; The Schoolmaster ; An Eastern University ; Asramar Rup O Vikas ; Making Education Our Own ; Diffusion of Education.*

Eastern devotee realises in the solitude of his mind could be united with this spirit of its outward expression in service, the exercise of will in unfolding the wealth of beauty and well-being from its shy obscurity to the light.

Education is a permanent part of the adventure of life,...it is not like a painful hospital treatment for curing them (students) of the congenital malady of their ignorance, but is a function of health, the natural expression of their mind's vitality.

We have to keep in mind the fact that love and action are the only mediums through which perfect knowledge can be obtained.

II

Children have their active subconscious mind which, like the tree, has the power to gather food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods, buildings and appliances, class teaching and textbooks.

In his society man has the diffuse atmosphere of culture always about himself. It has the effect of keeping his mind sensitive to his racial inheritance, to the current of influences that come from tradition ; it makes it easy for him unconsciously to imbibe the concentrated wisdom of ages. But in our educational organisations we behave like miners, digging only for things substantial, through a laborious process of mechanical toil ; and not like a tiller of the soil, whose work is in a perfect collaboration with nature, in a passive relationship of sympathy with the atmosphere.

I tried to create an atmosphere in my institution, giving it the principal place in our programme of teaching. For atmosphere there must be for developing the sensitiveness of soul, for affording mind its true freedom of sympathy.

The atmosphere of Nature's own beauty was there waiting for us from time immemorial with her varied gifts of colours and dance, flowers and fruits, with the joy of her mornings and the peace of her starry nights. I wrote songs to suit the different seasons to celebrate the coming of spring and the resonant season of the rains following the pitiless months of summer.

III

Childhood should be given its full measure of life's draught, for which it has an endless thirst. The young mind should be saturated with the idea that it has been born in a human world which is in harmony with the world round it.

Children with the freshness of their senses come directly to the intimacy of the world. This is the first great gift they have. They must accept it naked and simple and must never again lose their power of immediate communication with it. For our perfection we have to be vitally savage and mentally civilized ; we should have the gift to be natural with nature and human with man.

Vigour and energy are Nature's best gifts to children, and there is always a fight between this vigour and the code of respectability in our civilised homes. Through this eternal conflict have been born all kinds of aberration and real wickedness, through an unnatural repression of what is natural and good in itself.

I for my part believe in the principle of life, in the soul of man, more than in methods. I believe that the object of education is the freedom of mind which can only be achieved through the path of freedom—though freedom has its risk and responsibility as life itself has.

Freedom in the mere sense of independence has no content, and therefore, no meaning. Perfect freedom lies in the perfect harmony of relationship which we realise in this world—not through our response to it through *knowing* but in *being*.

Apathy and ignorance are the worst forms of bondage for man ; they are the invisible walls of confinement that we carry round us when we are in their grip. In educational organisations our reasoning faculties have to be nourished in order to allow our mind its freedom in the world of truth, our imagination for the world which belongs to art, and our sympathy for the world of human relationship.

Freedom is not merely in unrestricted space and movement. There is such a thing as unrestricted human relationship which is also necessary for children. This gift of love which Nature has given the mother is absolutely necessary for children because this love is freedom.

In my institution I try to make provision for these three aspects of freedom—freedom of mind, freedom of heart and freedom of will.

IV

We rob the child of his earth to teach him Geography, of language to teach him grammar. His hunger is for the Epic, but he is supplied with chronicles of facts and dates. He was born in the human world, but is banished into the world of living gramophones.

In England they used to hang people for stealing. Is the penal code of the University to be still more severe entailing capital sentence for *failing* to steal? For what else but theft can we call the filching of a degree by memorising a book without understanding its contents; how is that any better than carrying the book itself into the examination hall, hidden in one's clothes?

What a terrible waste of national material to cut off all higher educational facilities from the thousands of pupils who have no gift for acquiring a foreign tongue, but who possess the intellect and desire to learn.

The schoolmaster has his own purpose. He wants to mould the child's mind according to his ready-made doctrines. It is like forcing upon the flower the mission of the fruit. The flower lives in a world of surprises, but the fruit must close its heart in order to ripen its seed.

It is the utter want of purpose in child life which is important.

The child, because it has no conscious object of life beyond living, can see all things around it, can hear every sound with a perfect freedom of attention, not having to exercise choice in the collection of information.

The Schoolmaster is of opinion that the best means of educating a child is by concentration of mind, but Mother Nature knows that the best way is by dispersion of mind. When we were children, we came to gather facts by such scattering of mental energy, through unexpected surprises. . . . Facts must come fresh to children to startle their minds into full activity.

The first important lesson for children would be that of improvisation, the constant imposition of the ready-made having been banished therefrom in order to give constant occasions to explore one's capacities through surprises of achievement. I must make it plain that this means a lesson not in simple life, but in creative life.

V

I prepared for my children a real home-coming into this world. Among other subjects learnt in the open air under the shade of trees they had their music and picture-making ; they had their dramatic performances, activities that were the expressions of life.

A large part of man can never find its expression in the mere language of words. It must therefore seek for its other languages—lines and colours, sounds and movements. Through our mastery of these we not only make our whole nature articulate, but also understand man in all his attempts to reveal his innermost being in every age and clime. The great use of Education is not merely to collect facts, but to know man and to make oneself known to man.

It is the duty of every human being to master, at least to some extent, not only the language of the intellect, but also that of the personality which is the language of Art.

It is a great world of reality for man,—vast and profound,—this growing world of his own creative nature.

Teaching of religion can never be imparted in the form of lessons, it is there where there is religion in living....Religion is not a fractional thing that it can be doled out in fixed weekly or daily measures as one among various subjects in the school syllabus. It is the truth of our complete being, the consciousness of our personal relationship with the infinite. It is the true centre of gravity of our life.

VI

He who has lost the child in himself is absolutely unfit for the great work of educating human children.

A most important truth, which we are apt to forget, is that a teacher can never truly teach unless he is still learning himself.... The greater part of our learning in the schools has been wasted because, for most of our teachers, their subjects are like dead specimens of once-living things, with which they have a learned acquaintance, but no communication of life and love.

From my experience I know that where the eagerness to teach others is too strong, especially in the matter of spiritual life, the result becomes meagre and mixed with untruth.

When there is increasing contact between one mind and another, a joy is born. This joy is creative and the education imparted in the asrama should be instinct with this joy. Those who have a sense of duty but none of this creative joy—their path is different.

This living contact with an everwakeful mind is the most valuable ingredient of the asrama education—neither subjects of study nor system, nor paraphernalia. Because he is every moment realising himself that is why the Guru can give so easily out of his abundance.

VII

The edifice of education should be our common creation, not only the teachers', not only the organisers', but also the students'. The boys must give part of their life to build it up and feel that they are living in a world which is their own and that is the best freedom which man can have.

Education should not be dragged out of its native elements, the life-current of the people.

Our centre of culture should not only be the centre of the intellectual life of India, but the centre of her economic life also. It must cultivate land, breed cattle, to feed itself and its students ; it must produce all necessities, devising the best means and using the best materials, calling science to its aid. Its very existence should depend upon the success of its industrial ventures carried out on the co-operative principle, which will unite the teachers and students in a living and active bond of necessity. This will give us also a practical industrial training, whose motive-force is not the greed of profit.

Such an institution must group round it all the neighbouring villages and vitally unite them with itself in all its economic endeavours. Their housing accommodation, sanitation, the improvement of their moral and intellectual life—these should form the object of the social side of its activity.

Just as the beauty of a painting is clearly revealed only when it has the entire canvas as background, even so education cannot be real and effective unless it covers the whole country.

In the earlier stage of her culture the whole of Europe had Latin for her language of learning....When the great European countries found their individual languages, then only the true federation of cultures became possible in the West and the very differences of the channels made the commerce of ideas in Europe so richly copious and so variedly active ...There was a time with us when India also had her common language of culture in Sanskrit. But for the completeness of her commerce of thought, she must have all her vernaculars attaining their perfect powers, through which her different peoples may manifest their differences of genius to the full.

When the races come together, as they have done in the present age, it should not be merely the gathering of a crowd. There must be some bond of relation, otherwise they will knock against one another. Our education must enable every child to grasp and to fulfil this purpose of the age, not to defeat it by acquiring the habit of creating divisions, and of cherishing national prejudices. There are of course natural differences in human races which should be preserved and respected and the mission of our education should be to realise our unity in spite of them, to discover truth through the wilderness of their contradictions.





A CLASS OF THE ASRAMA SCHOOL

By Manindrabhusan Gupta

RABINDRANATH AND HIS ASRAMA SCHOOL

By JNANENDRANATH CHATTOPADHYAY

THE year is 1910, or thereabouts.

An expanse of high land covered with grass and dotted with tiny bushes lies ignored by man. Patches of eroded earth exposing the red *morum* create the impression that nature too has been unkind. The corn-fields down a corner and the palm-trees fringing the horizon tell a different story. And so does a park showing signs of care from human hands. This is Santiniketan. At the outskirts are cottages, small and simple, setting off a large green field. Tall Sal trees mount guard on either side of a gate, and the creeper Madhavi arches it over with her luxuriance and spreads her fragrance in every direction. A long, narrow, red-tiled dormitory, next to a two-storied thatched house, faces a row of trees. A number of low houses, all thatched, large and clean, stand distributed over the place. Close by, a mango grove, yet young, a riot in foliage, creates an impression of coolness and shade.

It is quiet on all sides. The morning has advanced far towards the noon, and the place may have been asleep, for all one knows, but for the small clusters of children studying under the trees.

A bell rings—the strokes are eleven. The classes break up, and the children, a hundred or so, scatter all over the place, but the repose noticed a moment ago is hardly broken. There is joy in their movements, in their beaming faces ; there is depth in their joy, so it does not brim over.

One sees the teachers too, cleanly dressed in the simplest costume, returning to the dormitories and cottages. And, if the visitor is lucky, he may find the tall figure of the founder, dressed like any other teacher, walking with a slow step towards a modest residence.

An once truant turning schoolmaster, entirely for choice, may be a strange phenomenon, but this is what happened here. Rabindranath, or Gurudeva, as so many called him, played truant in his school-days. When, however, he developed his own school it was one from which no child would like to run away. He could not stand the school to which he was sent as a boy. He could not have been roughly treated by any of the masters, for the teachers given to ill-treating pupils would not dare be rough with a boy coming from a family like his. He was a lonely boy at home, and yet he would not be attracted by his school-fellows. His very nature, delicate and impressionable, revolted against the school on account of its walls and restrictions and the general level of behaviour inside.

Thus began his life with revolt against the school, but not against studies, for he possessed unbounded curiosity. The atmosphere at his ancestral home was one of learning. He developed a hankering after knowledge very early in life. It is well that the surroundings in which he learned be recalled. He accompanied his father, Maharshi Devendranath in his devotional tours and pilgrimages. It was amongst the hills and mountains that he had his early lessons, with the limitless panorama of nature unrolled before his eyes. And, of an evening, under the star-spangled heavens, he had his lessons in Astronomy. For his teacher he had his father, the seer. The exact lessons he had may not be fully known, but the spirit that was instilled into him grew and intensified until it blazed and spread its light all over the world.

He never forgot his boyhood experience of school-life. When he received a fresh shock in later years, the influence of the old memory returned in renewed strength and became the deciding factor in his choice of the major field of activities for forty years.

This fresh shock came in his middle age. His writings exerted the strongest influence upon the rising generation, but he had little opportunity to know the young men directly till he got drawn into public life. He came into contact with them and was stricken with distress to notice their shallow mental outlook. They would readily lend themselves to agitation, and could take interest in a cause only if there was room in it for boisterous display. Taught by men who, with a few exceptions, looked upon their own work as more a trade than a profession, they lacked vision. Even

the few ideas they had collected, for success in the examinations, were not very useful, as these had not been brought into 'chemical combination' with life, as he put it.

People seemed to have been caught in a stupor of complacency that all was well with education, as the university continued distributing certificates and degrees which could be fairly relied upon to bring salaried employment of some kind or other. But the spirit having been neglected a kind of auto-intoxication set in. The result of it is seen quite clearly today. The university undertook a large-scale manufacture of efficiency on its production line of examinations, but, alas, it has to close its shops now and again, very much like a manufactory having labour-trouble. The popular system of education has collapsed.

Gurudeva had seen this coming, but those who were dealing in (!) education held out hopes of huge profits, and had the day. Shocked beyond measure at the colossal loss of youth-power, the memory of his boyhood experience of school-life revived, and the apprehension dawned on him that the chief problem before the country was education. He had no peace of mind left, for it was in the most vital part of his country's life that he had noticed the gravest weakness.

His own education and upbringing came in useful now. He was born in a family remarkable for its adherence to the time-honoured ways and traditions of the country. His father, by encouraging the study of the ancient literature of India, and through discourses and writings and the example of his own life, set before his family the Indian ideals. In his boyhood and youth he had the benefit of this new orientation to the full. His father's companionship was a source of an absorbing and enduring influence on his life. Thus, several things combined to build up in his mind the oriental background against which by study and thinking, and through his fervent patriotism, he projected a life essentially Indian. His mind went about exploring the annals of India and sought in them the solution of the problem that was uppermost in his thoughts. His serious nature would not allow him to accept things as he found them. For his poetic genius, his life on the house-boat on the river Padma, his extensive travels and the beautiful things with which he was surrounded might have been amply satisfying, but, like the true

poet that he was, his very nature revolted against 'all things uncomely and broken', and 'he hungered to build them all anew'. It was at this time that he thought seriously of the woodlands and forests where in the *Tapovana-Asramas* taught the seers of ancient India. Students from many lands came there. Kings gave protection to these seats of learning as part of their duty, but shed all their pomp and insignia of power when they came near any of them, for a king was not a king there ; wealth no wealth ; power bent its head there ; strength asked for salvation by serving there. In the *Tapovana*, free from all outside influence and interference, far from the turmoils of life and under conditions most favourable, ideals were being formed and knowledge was being imparted which the society needed for its preservation. The students received at the *Asramas*, in the houses of their preceptors, the ideals of simple but complete living. There they did not miss the home entirely, yet the distractions of ordinary life were avoided, and their nature had all the chances of unfolding healthily and in its purity.

Indeed, it is idle to try to educate the children in the midst of much that tend to lead the learners away from the path of Truth. There the field is full of struggles for the self, and thoughts centre round the self, and human nature putrifies and looks for enjoyment in artificial ways. Children consigned to an atmosphere like this get premature initiation into desires. At the time of the germination of intellectual life, and in the early stages of growth, a sweet, undisturbed atmosphere, rich in idealism, is essential. They must therefore be removed from the field where men struggle for the satisfaction of their baser propensities, and should be placed where conditions are favourable for their vast possibilities to develop, where their lives could move peacefully along the path of accumulated human experience, and where for them waits ready garnered man's spiritual heritage.

In the educational practice of ancient India Gurudeva found the solution of his country's chief problem.

Gurudeva now turned to Santiniketan Asrama of his father as a place suitable for his purpose, and with the blessing of his father set up his school there.* He was financially embarrassed at the time ; but

he must have his school and could not wait. Some came and joined him in this work. The only opulence this Asrama School could boast of was nature's benevolence. It could offer no comforts, nor money, to attract people. A few idealists came who knew the world but did not belong to it, and there were young men who came at a considerable sacrifice. Mention must be made of Brahmabandhav Upadhyay, Mohit Chandra Sen, Ajit Kumar Chakravarti, Satis Chandra Roy and that pioneer in popular science, Jagadananda Roy. They applied themselves to the task with a spirit of dedication and set a noble example of service.

No work for his school was too small for Gurudeva, or unimportant. He taught, he corrected 'exercises' and did even the house-master's duty. When it was found necessary for the school to have a regular office, and an organization for general administration was set up, he insisted on taking an inferior position jointly with another man. He devoted so much of his valuable time to mere office-work that every colleague of his, particularly the one working jointly with him, was at pains to induce him to desist from this waste. It was sometime before he could be persuaded to do so.

The first principle he adopted was that the pupils must have freedom and be happy. He would not tolerate the restrictions of even a classroom whatever protection its roof might afford. There is nothing so free as the open air, nothing so healthy, nothing so inspiring as the sky. The cool shade of the tree would welcome him and his pupils. And the rays of the sun would weave changing patterns under the shade.

Freedom is necessary for growth of all kinds, mental or physical. Too much of routine throttles the growth of the pupil. In Gurudeva's school, except for the regular lessons, the children were free to choose their own hobbies and occupations. There were the games, and then, some read, some wrote, some tended the plants in their own gardens. Their reading was not confined to the textbooks, nor their writing to 'exercises'. There was the story-telling group. There were so many other alternatives to choose from.

Freedom characterized the entire organization. The pupils felt the school to be their own. There was no attempt to impose discipline from above. The result was that a sense of responsibility grew of itself, and they did ever so much for their school without

there being any need of a grown-up person goading them. They took initiative in conducting their activities in their own way, and they had their own Court of Honour to which sometimes even the teachers were called to record evidence.

It was not in the nature of Gurudeva to consider anything in fragments. He wanted his pupils to be happy, and he did not spare himself in any way in bringing this about. It was not just making the lessons a little more bearable by introducing a few items of amusement, such as picnics and drama and parties, or by throwing in a holiday or a half-holiday. He believed in some of them, and these received encouragement from him to the extent necessary, but not as compensation for the lessons. His aim was that all the activities of the school should contribute to his pupils' growth and happiness. He therefore wanted that the edge should be taken off the lessons,—they must shed all that unpleasantness with which they were ordinarily associated. New methods of teaching had to be evolved, and the lessons had to be recast. He did the difficult part of the work, and laboured hard for the success of this undertaking of his. He trained the teachers. Suitable text-books could not be had, so he got a few prepared under his own direction, and he wrote some of them himself.

And that was by no means a large part of what he did to make his students happy. He composed songs for them, taught them acting and dancing and appeared on the stage with them, in short, gave himself away whole-heartedly to them. He loved their company, and was happiest with them.

A great source of happiness for all the inmates of the Asrama was Gurudeva's magnificent personality. He radiated sweetness and goodwill wherever he went. He had always a joke ready for everybody, whether his personal servant, or a pupil, or one of his colleagues. He knew everyone and appeared to be specially interested in him. It was not mere art that he practised, it was genuine human interest, and therefore it produced such satisfaction.

One thing that stood out in his treatment of the pupils was that he had respect for them. He would not brook any one slighting them, and measures based on a notion of their inferiority he always rejected. If the pupils could not make a protest, there was he to do it for them.

Variety in activities is one of the essentials of a school, and this received his attention from the very beginning. Not merely intellectual exercise through the lessons and physical exercise through the games, he wanted a harmonious blending of intellectual pursuits with manual endeavours within the academic life. To this end, he was constantly anxious to invent suitable projects for the pupils.

He developed many educational ideas years ahead of others. We hear of crafts and projects, of the necessity of music and dancing and fine arts. Some of these he had in his school from the very beginning, and others were added within the first few years of its existence. Science, particularly experimental science, was not a school subject in North-East India under the Calcutta University till very lately. But his school had a laboratory fitted with apparatus gifted by the Maharaja Tippera, and the students had lessons in science. Object-lessons and nature-study received due care. There was a large Reflecting Telescope through which the students peeped at the heavenly bodies, and came to know a good deal about them. He gave the boys a sewing machine and various tools. Book-binding interested many students. Drawing was there, of course, and art was not neglected. Talent in the students was discovered and fostered, there being encouragement provided in the scheme for all kinds of self-expression.

What preserved peace and tranquillity in this Asrama School of Gurudeva was the influence he spread through his spiritual life. The Maharshi had built at Santiniketan a Mandir, a Prayer Hall, and dedicated it to the worship of *Satyam*, the True. Gurudeva freely made use of it as the chapel of his school. He prepared the pupils for the chapel by giving them practice in sitting silently for a few minutes everyday, morning and evening, and by encouraging them to concentrate on any line of worship they chose. There were occasions of sorrow and those of stress, there were doubts and petty friction, there were developments that bewildered the inmates of the Asrama, but he, the very picture of tranquillity, smoothed down everything by his talks in the Mandir. His life of devotion, of living faith and of realization of Truth, was the fountain-head at which those who came to work with him drank deep, and the whole Asrama seemed to hum the tune that was evolving there from day to day. The place appeared to have but one great purpose, all the inmates striv-

ing in diverse ways after its realization. The personality of Gurudeva in the midst of everything, but transcending everything beside him, is a vivid memory with many. He did not work for any particular individual, or class. He rejected none. He invited others to share with him in his *Tapasya*, his worship, and work for all. This was indeed his aim,—to work for all. His universal spirit would not be satisfied with anything less than this.

A true teacher, he had his reward in the pleasure of teaching, and wanted no other return. He met the expenses of his school out of his limited funds, till he had little or nothing left. He economized on his personal expenses and sold for ridiculous sums some of his exquisite literary creations. Those who saw him during the waning years of his life, and not before, may not get the full import of all that has been said here, for actual participation by him in the work of the school had already had to stop then. But his faith in the work was anchored in the very depth of his being, and therefore there never was any wavering. The school was one of the media of self-expression for him, like poetry, song, drama, painting and other creations. Education was not his hobby. He lived it. And this is the secret of his eminence as an educationist.

From a very small beginning with only five pupils his institution developed into the Visva-Bharati, renowned all the world over. Its growth is another story. He had inspiration for his school from the Tapovana ideal of India, and in the process of work discovered her soul,—the universal spirit that admits of no limits, nor barriers. And Gurudeva's soul, too, broke all bounds and eventually found its due expression in the Visva-Bharati,—the embodiment of the universal message of India—not a mere university. Here at Santiniketan is that guest-house of Rabindranath which has sent out its invitation to all seekers after Truth, in whatever regions they might be, for Truth is One. 'Here the world finds its one nest....All worshippers, of both the East and West, are cordially welcome here'.

RABINDRANATH'S CONTRIBUTION TO EDUCATION IN INDIA

By TANAYENDRANATH GHOSE

RABINDRANATH'S contribution to educational thought and practice is qualitatively different from that of any other educational thinker. The quality of this contribution is the quality of his greatness. His greatness consists in his oneness, in his indivisibility. He did not live a life of disconnected fragments. Dissection has been a recognized method of study. There are people, and great people at that, who lend themselves quite conveniently, and without detriment, to such treatment. Their greatness can be analysed and resolved into manifold expressions of their selves, each quite amenable to several study. Their expressions radiate, every one of them, with its own atmosphere of autonomy, which to all intents and purposes is absolute. Rabindranath's self, on the other hand, realizes itself not through expressions emanating and forming into units, autonomous and discrete. His self on the contrary has a pervasive quality, it passes into, unites and enlivens all its characteristic expressions, and is immanent in them. This cohesive character of his greatness, which is the despair of dissection, has coloured his educational thought irretrievably. A few of his ideas culled at random may serve to illustrate the point :

1. We must make the purpose of our education nothing short of the highest purpose of man, the fullest growth and freedom of soul.

2. Therefore it is absolutely necessary for their mental health and development that they should not have mere schools for their lessons, but a world whose guiding spirit is personal love. It must

be an *asrama* where men have gathered for the highest end of life.

3. I for my part believe in the principle of life, in the soul of man, more than in methods.

4. The object of education is to give man the unity of truth.

It is manifest from the extracts quoted that Rabindranath considers education in terms of a synthetic view of life. He insists on all the different elements of man being in complete harmony. He says—"When there came the separation of the intellect from the spiritual and the physical, the school education put entire emphasis on the intellect and the physical side of man." He continues, "I believe in a spiritual world—not as anything separate from this world—but as its innermost truth." Experience of this spiritual world, whose reality we miss by our incessant habit of ignoring it from childhood, has to be gained by children by fully living in it and not through the medium of theological instruction. But how this is to be done is a problem difficult of solution in the present age. For nowadays men have managed so fully to occupy their time that they do not find leisure to know that their activities have only movement but very little truth, that their soul has not found its world."

Now this gaining by children of experience of the spiritual world by fully living in it is something which sets us all thinking, it disturbs the equanimity of our mind, in its complacent enjoyment of a happy state of inertia. Confusion, however, is worse confounded by the following :

"There are truths which are of the nature of information, that can be added to our stock of knowledge from the outside. But there are other truths, of the nature of inspiration, which cannot be used to swell the number of our accomplishments. These latter are not like food, but are rather the appetite itself, that can only be strengthened by inducing harmony in our bodily functions. Religion is such a truth. It establishes the right centre for life's activities, giving them an eternal meaning ; maintains the true standard of value for the objects of our striving ; inspires in us the spirit of renunciation which is the spirit of humanity. It cannot be doled out in regulated measure, nor administered through the academic machinery of education. It must come immediate from the burning

flame of spiritual life, in surroundings suitable for such life. The *Asrama*, the Forest University of ancient India, gave for our country the answer to the question as to how this Religion can be imparted." He finally states that in the Upanishads was garnered the harvest of religious thoughts, that the atmosphere of religion revealed therein was singularly free from all sectarian influences and that such religion contains the true spirit of liberation in its essence of spiritual truth.

The ideas underlying Rabindranath's conception of education have thus been formulated mostly in his own words. Evidently his ideal reveals features which educationists of the present day would consider out of place. Experience of the spiritual world, religion as establishing the right centre for life's activities, unity of thought and truth—all such phraseologies and what they meant to Tagore are foreign to the world of educational literature. Our task, however, is not to try to fit Rabindranath's ideas into that world, but to present them for what they are worth. The fundamental quality of it we have already gone into. It remains now to inquire into the possibilities of this ideal being translated into practice. This inquiry opens up a chapter in the life of Rabindranath which is well worth investigation.

It is common knowledge that Santiniketan is a centre of educational activities. It is known as Tagore's School all over the world. Rabindranath gave himself to its advancement for a little more than forty years. It grew out of, and in the midst of, an *asrama* which was dedicated by the poet's father to 'the use of those who seek peace and seclusion for their meditation and prayer'. Since 1901, when Rabindranath received the approval of his father for the founding of a boarding school at Santiniketan, the *asrama* has been growing. It has passed through diverse phases.

The Visva-Bharati, formally founded on the 22nd December, 1921, was not, as Mr. P. C. Mahalanobis very rightly says, "a new institution ; it had grown gradually out of the Santiniketan *Asrama*, and formal inauguration was merely the outer expression of an inward development. . . Art and music had always occupied an important place in Rabindranath's ideas of education, and in 1918 he succeeded in establishing the Kalabhavana, the School of Art and Music as an essential part of the educational institutions in Santiniketan. Nandalal Bose joined the new institution soon after its inauguration, and has made it one of the greatest centres of art teaching in India. . . .

A little later, from 1919, systematic arrangements were made for advanced studies in Buddhist Literature, Vedic and Classical Sanskrit, Pali, Prakrit and later on Tibetan and Chinese. . . . The attempt was to be made, side by side with the education of the younger boys, to encourage advanced study in every branch of serious learning which had grown or spread in India itself. . . . The Institute of Rural Reconstruction was founded in 1922. He had always recognised that education, in order to obtain its fulness of truth, must have close association with the economic life of the people. . . . He hoped to bring the students and teachers of Santiniketan into close touch with the daily life of the common people through the activities of this new institution at Surul (now known as Sriniketan)".¹ "The Siksha-Satra is the natural outcome of some years of educational experiment at Santiniketan and two years' experience at the Institute of Rural Reconstruction at Sriniketan. . . . The aim, then of the Siksha-Satra is, through experience in dealing with this overflowing abundance of child life, its charm and its simplicity, to provide the utmost liberty, within surroundings that are filled with creative possibilities, with opportunities for the joy of play that is work,—the work of exploration ; and of work that is play,— the reaping of a succession of novel experiences ; to give the child that freedom of growth which the young tree demands for its tender shoot, that field for self-expansion in which all young life finds both training and happiness."² The Chceena-Bhavana, the Hindi-Bhavana, the School for studies in Islamic Culture are some among the other institutions comprising the educational endeavour that Santiniketan represents.

The following excerpt from the Visva-Bharati Bulletin No. 8 may throw further light on the nature of the development described above:

Thus when the poet returned to India in July, 1921, he had before him a threefold programme :—

To concentrate in Santiniketan, in the midst of the Asrama Vidyalaya, the different cultures of the East, especially those that have originated in India or found shelter in her house :

To lay in Sriniketan the foundations of a happy, contented and humane life in villages : and finally,

1 *The Growth of the Visva-Bharati*—Visva-Bharati Bulletin No. 8 by P. C. Mahalanobis.

2 *Post's School*—Visva-Bharati Bulletin No. 9 article on Siksha-Satra by Leonard K. Elmhirst.

Through the Visva-Bharati as a whole, to seek to establish a relationship between East and West, to promote inter-cultural and inter-racial amity and understanding and fulfil the highest mission of the present age—the unification of mankind.

The section that has closed just now started as we remember with the object of inquiring into the possibilities of Rabindranath's ideal of education considered from the point of view of its fulfilment. I have outlined the various directions which his ideal has taken to unfold itself for this fulfilment. The ideal must fulfil itself in many ways. The process has been long and elaborate, it is a case of continuous, ceaseless realization. I am, however, aware of the fact that ideals in the process of realization through an elaborate and complicated machinery of delicate co-ordinations are apt so to lose their consistency and even character, that a constant vigilance on the part of the promoters of the ideal is as essential as the ideal itself. Nor am I without some apprehension of vigorous and even angry protests coming from such people as would like to see education judiciously relieved of all the trappings of spirituality and even culture most generously conceived. What is all this about they will demand—this true spiritual realization, the spirit of the *asrama* and not the school, religion forming the right centre for life's activities, and all the other notions characteristically oriental and medieval? Citizenship as the ideal of education is quite understandable; nationalization of education is also understandable—why not think in those terms?

Here is a pertinent extract from the Calcutta University Commission's Report: "In other parts of the world and not least in England, schools and colleges suffer to some extent from this same lack of an inspiring unity in their intellectual aim. The mass of new knowledge which now claims a place in schemes of education has not yet found a synthesis. It has not yet been unified intellectually. Still less has it been co-ordinated with spiritual belief. And this dislocation between different departments of the intellectual life and their maladjustment to emotional and aesthetic experience result in a lack of those simple, authoritative generalisations which compel acceptance, touch every side of human experience and are the groundwork of definite teaching in primary and secondary schools. Towards some new synthesis, readily translatable into a code of moral

principles and of conduct, human thought may be moving. But such a synthesis has not yet been reached, still less has any attempt at it won general acceptance or been filtered into a form available for use in the earlier stages of education. In those stages, however, it is especially needed by the teacher because it is then that he is giving to his pupils their introduction to study. And it is then also that it is needed by the learner in order that he may gain—through the imagination and emotions as well as through conscious reasoning—a sense of the fundamental unity and significance of what he learns. The deepest need now experienced in the secondary education of Bengal affects not India alone but the whole world.”

As an extract it is a rather long one, but it eminently suits our purpose. It is sufficiently eloquent and lucid. Rabindranath has not been so much of a dreamer as to have left behind a legacy of mere ideas and ideals without ever having taken the trouble of working out the details of a constructive programme. He did succeed in creating an atmosphere in Santiniketan which has been conducive to the fulfilment of his educational ideal. I wish I could refer to all the details of his day-to-day work in connexion with the educational activities of the asrama, how he had succeeded in making the inmates of the asrama forget that they were mere drudges slaving day and night at their appointed tasks. Santiniketan has been an abode of peace, which is more important than that it has been an institution for imparting education, it has been an asrama where young and old, the teacher and the learner, have been sharing the joys and sorrows of life in a spirit of perfect *camaraderie*. Since, however, the space at our disposal is limited, we have to forgo the pleasure of delineating the life of the asrama, not the mere surface of it, which must be windswept, but its characteristic depths, those of its achievements which have made it so lovable, and therefore improvable evermore.

That this ideal is not without practical value and affords a workable solution of real life will be apparent from the testimony of a British expert. The distinct contribution discovered to have been made by the asrama at Santiniketan so far back as 1917, has been placed on record in the Calcutta University Commission's Report. The President of the Commission, Michael Sadler himself visited Tagore's School, and the observations of an eminent educationist of

his calibre demand the most careful attention of all persons interested in education. The following are his observations :

"In Bengal a school is thought of too narrowly as a place of instruction. Its possibilities as a society are overlooked. . . . In any school the materials for an active and largely self-governing society lie ready to hand. There are the makings of a community in it. And through membership of a community, through bearing part in its duties and pleasures, through learning how to obey and how to govern in it, a boy learns lessons which he needs not less than those which he gets by being punctual in class and diligent with his books at home. At school he ought to feel himself not a mere unit who has to learn things at an appointed time and place ; not simply one of a multitude of similar units receiving instruction from his teachers ; but a member of a community, responsible for service to it, an active participant in its various occupations, attached to it by a network of interests and responsibilities. It cannot be said that this side of education is impracticable in India. To give one example alone, it is highly developed at Bolpur."

Sadler meant Santiniketan. Considered then from the point of view of a hard-headed educationist Rabindranath's ideal has not altogether succeeded in shunning real life, even if it had so intended in the fine frenzy of an aspiration for the poetic transformation of objective reality. The junior members of the asrama do have something to do with the responsibilities of life in a community.

There is nothing then in the atmosphere of Santiniketan to preclude the fostering of the spirit of citizenship or any other objective of kindred quality. Rabindranath's ideal is not incompatible with any other ideal which aims at developing in young people qualities that help in the battle of life. The first extract from the Calcutta University Commission's Report has revealed to us that the whole world has been passing through the crisis of a mass of knowledge intellectually gained lacking co-ordination with spiritual belief. The spiritual aspect of education, it is clear, has to be seriously considered. Its claims cannot be ignored with impunity. If, therefore, Rabindranath has succeeded in creating an atmosphere at Santiniketan which stimulates in every one of her inmates the desire for a sort of life in which the different elements of man are in complete harmony, in which accretion of knowledge goes hand in

hand with the experience of a joyous exultation born of free, unimpeded unfoldment of the emotional nature, in which again through ready response to "the constant invitations to establish direct communication which come to their senses from the universe" the growing children should "attain fulness by sympathy",—if such an atmosphere happens to be in being, I should then unhesitatingly proclaim that Rabindranath's ideal of education has had its fulfilment in and through his *asrama*, which represents reality more faithfully because it is the nearest approach to life, if not life itself.

As I have stated before, it is beyond our scope to examine in detail and bring out fully the possibilities of the various provisions made at Santiniketan for educating her inmates or, which is more to the point, helping them to live a complete life. What, however, Rabindranath has achieved is more a thing of the spirit than of externals. It is not the organization and co-ordination of the various institutions that is important, but as he himself puts it—"I have set all my resources to create an atmosphere of ideas in the *asrama*." The more a teacher is imbued with the feeling that he is in the *asrama* because of his own innermost need and not because of his ambition for doing benefit to others, the better does he function. The quality of the lessons, the perfection of method, the knowledge of subjects—all this is undoubtedly relevant, but what is important is that there should be no distrust of the spirit lurking in his mind, no consciousness of self-importance, no inclination to look for the cause of his failures outside him and in others.

Let us close now with the final attempt made at an estimate of Rabindranath's contribution. If contribution should imply acceptance, acceptance 'in the widest commonalty spread', it must be admitted then that his contribution has not been great. If, on the other hand, acceptance should have anything to do with that principle of life and its conditions which with an increasing purpose runs through the ages and is the indispensable condition of all the forces of life holding together, then his contribution becomes so one with that principle that, it being of the essence of it, the question of making a contribution does not arise. The ideal is there, it cannot die—we are not made to order, we grow, and "our little systems have their day, they have their day, and cease to be."



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EDUCATION FOR RURAL INDIA*

By RABINDRANATH TAGORE

ONE finds, on enquiry, that the one cause leading to the destruction of civilisation is the distortion or disruption of human relations. Social harmony has been destroyed by the increasing distance between the strong and the weak. The flow of life in the social body has been obstructed by the division of society into masters and slaves, into those who have and those who have not. This bloated indulgence on the one hand and anaemic emaciation on the other creates a pathological condition in the body-politic. It is through this loophole that the messenger of destruction finds entry. In our society this opening is wider than elsewhere. This calamity is recent.

At one time our rural society was living. It is through this society that the link of union of the whole country was forged and the current of knowledge, service, religion flowed into the villages. The larger mind of the land by spreading itself over the villages found refuge and life. It is true we were deprived of much modern knowledge and science and their benefits : the circumference of our efforts then was narrow and less varied and our mode of life lacked many of its paraphernalia. But the vital functions of the social life were uninterrupted. It is no longer so. So long as the current flows in the river, one can cross and recross it, come and go to this country or that and give and take from one another. When the water has dried up, the river-channel itself forms a formidable barrier. The path of to-day turns into the wilderness of to-morrow. This is what has happened at present.

* Address delivered at the anniversary of the Rural Reconstruction Institute, Sriniketan in February, 1931. Translated by Dr. Sasadhar Sinha from the original Bengali.

The education, the desires and the pursuits of those whom we call gentlefolks and the opportunities they enjoy belong to the dry cave on one side of the dead river : an impassable distance separates them from those who are on the other side in knowledge and beliefs, customs and habits and the mode of daily life. The villagers have neither education, nor medical care, nor do they possess wealth, food and clothing. On the other side, those who read in the college, practise law or medicine or pile up money at the banks find themselves on an island surrounded by bottomless separation.

It is by means of the nervous system that the feeling of the limbs is transmitted to the brain and the body becomes conscious of itself by the united consciousness of its limbs. When a vital link in this system is snapped it brings about a moribund condition. That is the condition of our society. Even among those who are making frantic efforts to emancipate our country there are some whose eyesight is too short for that part of society where grave division exists, where symptoms of paralysis are evident. Fitfully they cry out : something must be done ; but their hands do not act with their throats. In our endeavour for our country, our countrymen are left out. We have become so accustomed to this that we are not aware of the colossal mockery. Let me give an example.

There has appeared a thing called modern education in our country. In its name here and there schools and colleges rear their heads like mushrooms. These are so constituted that their light hardly reaches beyond the collegiate system : it is less even than sunlight turned to moonlight. The thick wall of an alien tongue surrounds it. When I think of the spread of education through our mother-tongue, the thought shows feeble courage. It is timid even as the bride in the inner apartments. Its freedom goes as far as the courtyard : an inch outside it, the veil comes down. The regime of our mother-tongue is confined alone to elementary education : in other words, it is only worthy of infant education, that is, the vast concourse of people who have no opportunity of learning any other tongue must for ever be treated as infants concerning their right to education. They must never become full-grown men and yet we fondly imagine that in respect of *Swaraj* they will attain the rights of complete men.

In no newly awakened country—Japan, Persia, Turkey and

Egypt, does there exist such a regimen of starvation for the bulk of the country's population in regard to education. As though one's mother-tongue were a crime, original sin, as the Christian Scriptures call it. The all-round perfection of knowledge for the people through education in their mother-tongue falls outside the scope of our imagination. To say that adequate pursuit of education is not possible except through the English language is the same thing as saying that nourishing food cannot be had save from the manager of an English hotel. In this connection it must be remembered that the Japanese universities have made the country's educational system real and thorough by making all modern knowledge accessible in the Japanese tongue. The reason is that by education Japan understands the entire country's education, not the education of a narrow community of so-called gentlemen. Whatever we may say, what we do understand by the country is the country of the gentlemen. We call the common people low classes : this definition has entered our very marrow. All standards are low for these so-called low classes. They themselves have acquiesced in them. They have not the courage to demand anything higher. They move in the shadow of the gentlemen : their presence is indistinct and yet they form the majority ; in other words, seventy per cent of the country's population is in the dark. Polite society cannot even see them clearly let alone world-society.

Whatever we may say in the heat of political discussions, however shrill we may wax in the expression of our national pride, we remain utterly indifferent to active national service, because our country is without light. On account of the parsimony of human nature, we cannot help being unjust to those whom we have kept low. From time to time we collect money in their name, but to their share fall words, the money finally comes to people of our party. In short, the distance between that very small part of the country, the five per cent, who have intelligence, education, wealth and honour and the other ninetyfive per cent of the population is wider even than the ocean. We live in the same country and yet we do not belong to the same country.

The lamp that was lighted in our rooms in our childhood contained a little oil in one section and much water in another.

The part containing water was below, while the part containing oil was above. The light burnt dimly, giving out much smoke. Conditions were somewhat like this in the old days. This is how the high and the low were related. Their status was not the same, nevertheless they both co-operated to keep the same lamp burning. Both had the same undivided receptacle. Nowadays oil and water have departed in different directions ; on the oil side, the provision of light is very meagre ; on the water side there is none.

Only in our unfortunate country we find that even the light that was once lighted in the earthen lamp is obstructed to-day. When to-day our degree-holders think of the village, they feel satisfied by doing next to nothing. So long as our attitude remains the same, the village people will be strangers to us, even more than strangers, because the little education that we do get at the schools and colleges is European. By the aid of that education it is easy for us to understand Europeans and let ourselves be understood by them. The thoughts of England, France and Germany are easily accessible to us ; their poetry, story and drama present no riddle to us ; even our desires and activities largely follow theirs. But, although we have not risen much above those who still tremble in superstitious fear of unseen gods and goddesses and spirits and grow up under the tutelage of almanacs and priests, we have moved away from them ; our hearts do not beat together. We have not even a genuine curiosity to know them.

Those who study Economics and Ethnology in our colleges wait for European scholars to tell us about the manners and customs and social organisation of our neighbouring villagers. They are low class ; in the light of the scant human sympathy we have, they are invisible to us. Our educated classes have perused from beginning to end the history of all manner of "movements" in the West, but are unaware that among our masses too innumerable movements have been taking place. There is no curiosity to know, because it is of no use for securing marks to pass examinations. There are so many religious sects like *Auls* and *Bauls* among the masses—and they are not to be despised ; in many respects there is greater profundity in these than in the newfangled religious efforts of

the upper classes ; the literature that has grown up among these sects, too, is worthy of respect and preservation, but then these are low class people !

In all countries, dancing is considered an art and enjoys respect as a medium of expression. Since it has disappeared among the upper classes, we have taken it for granted that it does not exist among us. Nevertheless, dancing exists in many forms among the people, but then they are low class ! Hence what they have is not ours. Even when it is beautiful and skilful, we are ashamed of it. Probably these folk arts are gradually getting extinct ; but we do not consider them fit to be remembered even, because we disown their originators.

The poet said : "Strangers you have become in your own land." He, of course, meant that we were under foreign rule. It may be more truly and profoundly said that we are strangers in our country, that is, the country to which the bulk of our race belongs is not our own. That country is invisible and intangible to us. When we loudly call our country mother, we know inwardly that that mother is the mother of a few spoilt children only. Shall we live like this ? Shall our ultimate salvation be the right to vote.

In this anguish of mind, amid the profound apathy of our countrymen and deprived of everybody's help, we have lighted the sacrificial fire to awaken these few villagers to life. Even those who do not do anything may disdainfully ask : "What good will that do ?" We must admit, we have not the ability to undertake responsibility for 330 million people. We do not even imagine that we shall be able to take pride in the dimension of our activity, but let us at least be proud of its truth. Let us never have the poverty of spirit to say that for the village people very little is enough. Let us not show our disrespect to them by throwing out crumbs. We must "give reverently". Let there be no want of reverence in our self-dedication to the village.

RABINDRANATH'S EDUCATIONAL IDEALS AND THE WEST

By ALEX ARONSON

EDUCATIONAL experiments always emanate from a minority group within society. By their very nature they are always opposed to an unlimited state-control and frequently are also in opposition to public opinion. In recent times educational experiments were also inspired by an idealism and a desire for social reform which was sound, but they often failed to achieve their aims, because of a deplorable lack of insight into the mechanism of social processes as they take place within the complex framework of modern civilization. For all problems of social reform are inter-connected ; and no educational experiment can succeed unless the vicious circle that connects society and education will be broken once for all and be replaced by a virtuous one. An 'Ideal' education is bound to fail if the children brought up in an ideal environment are unable to readjust themselves to the actually existing social and economic patterns of contemporary society. Educational reform, therefore, is only part of a much larger social reform that will have to be attempted in future. All that the West tried to do was to provide a 'good' education (especially for small children in nursery schools) in a far from satisfactory society.

The result was either a maladjustment of the child in later years or a complete break-down of those moral and social principles that had been inculcated into the child from its earliest infancy and which were quite naturally opposed to the frequently immoral and anti-social principles of an essentially acquisitive and aggressive society.

An educational experiment to be successful must not be limited to small children only, but must cover the whole period of adolescence and, furthermore, it must include not only the mental and emotional training of the child, but also a conscious attempt to relate this training to what we so glibly call modern civilization. This is the only way out of the vicious circle.

And Rabindranath knew it when he started building up his school at Santiniketan. This institution indeed grew up in a way which reminds us of the growth of a child ; for after the training of the emotions and the instincts and after the principles of self-reliance and voluntary co-operation had been put into practice in a children's commonwealth, there followed the more conscious training of the senses in art and music and play ; and then only—after all these emotions had been properly integrated—the attempt was made to analyse and to understand intelligently, to provide learning or knowledge over and above the emotional training of the child. And lastly, all this painfully, or rather playfully, acquired emotional integrity and 'wisdom' was put face to face, first with the economic and social patterns of one's own national life, and then with foreign cultures and foreign attitudes to life. The immature co-operation among children developed into a conscious co-operation among the different classes of society and even among the various provinces and nations. Does not this slow and gradual evolution of Santiniketan remind one of the imperceptible and yet essential growth of the young human being whose consciousness has to pass through very similar stages, first the emotional adaptation to his environment, then the learning and the training of intelligence, and lastly the fruitful co-operation among human beings based upon the awareness of one's own individual separateness and of one's responsibility towards the society in which one happens to live and towards all the other societies that constitute humanity ?

That is why Santiniketan is an organism, not an organisation. And any attempt to transform it into an educational factory producing ready-made boys and girls for social consumption, is bound to fail. You cannot shift a tree, that has grown for 40 years, from place to place, though it has grown wild and stands alone in a jungle. A few branches may be cut off from time to time ; but the tree will grow higher until it will quite out-grow the jungle. It is indeed a non-

conformist tree. For the poet who planted it was himself a non-conformist. Like a rather savage and lonely child it has grown into its non-conformist maturity. It is no longer as savage as before ; a good deal of inhibition was necessary to make it grow into a healthy and living organism. People do not see the inner logic of such inhibitions ; they all too frequently forget that both self-reliance and co-operation are the result of such partly conscious and partly unconscious inhibitions without which the child is bound to grow morbid or over-sensitive or characterless.

This is what distinguishes Santiniketan from all the other educational experiments in recent times both in India and abroad. The fact that it has *grown*, not according to a well pre-conceived plan, but according to its own inner logic, makes it unique. The ideals underlying it are in no way new in themselves ; we shall see in the following paragraphs that very similar ideals have been expressed in the West. It is the realisation of these ideals which is outstanding, especially if we keep in mind that the jungle of contemporary education had not been cleared when Santiniketan was started, and that it took much labour to attain a place in the sun.

It is surely no accident that Rabindranath himself thinks of a tree when speaking of the growth of a child. In this comparison he re-establishes the long-lost relation between nature and childhood : "Children have their active sub-conscious mind which, like a tree has the power to gather its food from the surrounding atmosphere. For them the atmosphere is a great deal more important than rules and methods, buildings, appliances, class-teaching and text-books".¹ I do not think any western educationist would have dared to put matters as bluntly as Rabindranath has done. The importance and influence of nature upon the young child's development has been acknowledged in Europe since the time of Rousseau. But the ever-growing industrialisation and mechanisation of life in the West made it impossible for them to put into practice what they all considered to be of pre-eminent importance. Childhood became more and more divorced from nature, and the training of a healthy emotional life was replaced by rigid codes and regulations, by a 'discipline' which killed all individual idiosyncrasies and self-confidence in the bud.

1 Rabindranath Tagore : *A Poet's School*.

The well-adjusted child became either a bully and a 'leader' or an unintelligent and embittered follower of some extremist political party. His native vitality expressed itself in constant desire to bully the weaker ones, and mentally he remained under-developed all his life. Rabindranath knew that it would be necessary to establish an equilibrium of the 'natural' and the 'civilized' forces in man. The art of education in modern civilization, according to him, should consist in training the child to inhibit all those impulses that are anti-social while its vitality will remain unimpaired. This, I believe, explains the following statement ; "For our perfection we have to be vitally savage and mentally civilized ; we should have the gift to be natural with nature and human with human society....The relative proportion of the non-civilized and civilized in man should be in the proportion of earth and water on our globe, the former predominating."²

Deliberate training, however, will not do. The first step will have to be taken by the child itself ; its inborn inquisitiveness and its desire for congenial company will make it invent certain kinds of activities which adults call 'play',—a rather misleading name for what the child does—for playing is a very serious matter in a child's consciousness : a large amount of it is undoubtedly day-dreaming, imagining, building up a 'reality' from which the adult is excluded, but which the child has in common with its playmates. The transition from playful to purposeful activities is gradual. The external discipline that keeps an inner discipline is the result of this transition from the playfulness of the child to its realisation of purpose in action. Rabindranath was aware of these implications of the child's fanciful activities ; he frequently said it reminded him of a poet's purposeless playing with words and ideas ; and the school classes of the small children at Santiniketan mostly consist of such playful activities ; it is for the teacher to supply the purpose—not by teaching, but by playing with them. For the 'born' teacher is always a potential poet.

I have already alluded once to the lack of self-reliance among Western children educated in a compulsory and mechanical way. Having been bullied during the most impressionable years of their

life, they will compensate their feeling of inferiority by bullying those who are even weaker, physically or economically. And as their power of resistance to external suggestions has never been properly trained, they fall an easy victim to the propaganda emanating from certain groups and interests in society : the radio, the cinema, the newspaper provide them with these ready-made suggestions which they accept indiscriminately. Both these evils Rabindranath has avoided : the play of the child (and even to a certain extent of the adolescent and the adult) replaces external discipline and the bullying propensities inherent in man ; and the power of resistance to suggestions is built up through the contact with nature, with human beings and with surrounding villages. Let us hear what a great educationist in the West has to say with regard to these two evils of compulsory and mechanical education : “The child who has never learned to act alone, to direct his own actions, to govern his own will, grows into an adult who is easily led and must always lean upon others. The school child, being continually discouraged and scolded, ends by acquiring that mixture of distrust of his own powers and of fear, which is called shyness and which later, in the grown up man, takes the form of discouragement and submissiveness, of incapacity to put up the slightest moral resistance. The obedience which is expected of a child both in the home and in the school—an obedience admitting neither of reason nor of justice—prepares the man to be docile to blind forces.”⁸

After the instincts and impulses have been trained, and a certain amount of co-operation has been achieved among the children through the medium of play, problems of a more abstract and moral nature will confront both the pupils and the teacher. The art of living together again cannot be ‘taught’ in terms of philosophical abstractions. It is again during this transitional period from play to purposeful action that moral problems will arise which have to be solved by the children themselves. The teacher can only direct them how to solve these problems. But work, especially physical work in which the teacher will take part, will be the best guide ; for all work (which is no longer play) has a purpose : It is this purpose, rather than the teacher, which will solve moral problems. “The daily work

which they were doing brought before them moral problems in the concrete shape of difficulties and claimed solution from them. The logic of facts showed to them the reality of moral principles in life.”⁴

Through play and work, through day-dreaming and purposeful collaboration, the child will grow into an adolescent. It is here that actual learning will have to be supplied, the training of intelligence and the attainment of knowledge. We all know how unsatisfactory is the training of the right kind of intelligence in the West. The knowledge provided in schools and colleges in most cases remains undigested all through life and is soon forgotten by a large majority of compulsorily educated children. Intelligence is, as a matter of fact, not being encouraged at all. The text books used are divorced from the realities of human life; they are abstract and frequently mediaeval and aggressive in outlook. Nowhere perhaps is Rabindranath so outspoken as when he attacks the system of learning and teaching prevailing in a majority of schools and colleges in India. He undoubtedly over-emphasized the defects of present-day Indian education; for anyone acquainted with Western education will easily come to the conclusion that the defects and shortcomings are the same there as here. Here is, for instance, a statement by a man of letters who until recently had very little in common with Rabindranath, but who at present comes to exactly the same conclusions with regard to Western education as Rabindranath when speaking of the Indian educational process: “At the same time it is no less clear that many of those who are able to stay the course of an academic education emerge from the ordeal either as parrots, gabbling remembered formulas which they do not really understand, or, if they *do* understand, as specialists, knowing everything about one subject and taking no interest in anything else; or, finally, intellectuals, theoretically knowledgeable about everything, but hopelessly inept in the affairs of ordinary life.”⁵ Aldous Huxley in this extremely interesting and relevant chapter on Education, is conscious of the need of some ‘principle of integration’ that would co-ordinate the various branches of learning in psychological and ethical terms, not in terms of the material universe; this principle of integration would first of all provide a frame of reference and secondly foster

4 Rabindranath Tagore : *A Poet's School*.

5 Aldous Huxley : *Ends and Means* p. 198.

intelligence....“it should be psychological and ethical. Within the new frame-work of reference, co-ordination of knowledge and experience would be made in human terms ; the network of significant relations would be not material, but psychological ; not indifferent to values but moral ; not merely cognitive, but also affective and conative.”⁶

Rabindranath had long ago applied this principle of integration at Santiniketan. He did so, not consciously and deliberately, but as part and parcel of the inner logic according to which this institution grew. He calls the integrated knowledge ‘wisdom’, and no Western educationist, I believe, will have any quarrel with him for the choice of this word. For wisdom is indeed knowledge in terms of human existence and moral values : “we have to keep in mind the fact that love and action are the only mediums through which perfect knowledge can be obtained ; for the object of knowledge is not pedantry but wisdom. The primary object of an institution of this kind should not merely be to educate one’s limbs and to be in efficient readiness for all emergencies, but to be in perfect tune in the symphony of response between life and world, to find the balance of their harmony which is wisdom.”⁷

Anyone acquainted with Rabindranath’s work at Santiniketan and Sriniketan will find this principle of integration put into practice ; the frame of reference is, and must always be, Nature : but Nature has many aspects and to co-ordinate them was undoubtedly Rabindranath’s chief aim in this institution. For the young child, Nature will become an unconscious symbol of super-personal growth and evolution, something that need not be questioned and which provides an ever-ready background for its dreams and its play. For the adolescents, Nature will become an object of either scientific or lyrical curiosity ; and both these aspects were always encouraged by Rabindranath. The adult, who has passed through all these stages will see in her the soil on which his country and his people grow, the cultural and economic background of human existence. Nature therefore, is the focus where the interests and the aspirations of human beings meet. But the knowledge of nature which is acquired in laboratories is never sufficient by itself ; only when knowledge is

⁶ *Ibid.*

⁷ Rabindranath Tagore ; *A Poet’s School*,

co-ordinated, that is when we have learnt, not only to 'know' nature, but to live nature, will we attain the greater and deeper freedom that comes to those only who—like the tree in a jungle—find fulfilment in the struggle from the dim dreamlands of childhood towards the light of maturity : "Freedom in the mere sense of independence has no content, and therefore no meaning. Perfect freedom lies in the perfect harmony of relationship which we realise in this world,—not through our response to it in *knowing*, but in *being*."⁸

This is Rabindranath's message, not only to India, but also to the West.

8 *Ibid.*



THE PLACE OF MUSIC IN EDUCATION AND CULTURE*

By RABINDRANATH TAGORE

I WAS born when the modern age in Bengal had just begun. The light of the past age was then failing but had not quite gone out. I was able to get some idea of it from behind, partly by suggestion and partly from personal experience. There were many things in it which showed signs of senile decay, the weakness and laxness of which might make one feel ashamed, if judged by modern standards. Yet certain other things were discernible in those days, which like the rays of the setting sun amidst the shades of evening cannot be debited to the side of darkness, when the historical account-books of the times are made up. One such thing is the high esteem in which music was held in the social life of bygone days.

I have seen that proficiency in music used to be considered a proof of culture in those days. Just as nowadays we look upon it as a sign of ignorance and feel shocked when a mistake in grammar or spelling is made in English composition, so did it happen then if any member of a well-to-do family forgot to nod his head on the accented beat when listening to a song, or did not request the master-singer to sing the correct tune according to rule. It would almost count as a blot on the escutcheon. Luckily our atmosphere was not yet vitiated by the plague of the box-harmonium. The stately picture still remains bright in my memory of the singer leaning the *tanpura*¹ against his shoulder, after having tuned it with his own fingers, and making the

* Translated by Indira Devi Chaudhuri from the original Bengali article শিক্ষা ও সংস্কৃতিতে সংগীতের স্থান published in Bulletin 1 of Bengal Section of New Education Fellowship.

1 Large stringed instrument for accompanying songs, whose four open strings continually repeat the dominant notes of the scale.

silent audience-chamber ring with the *dhrupad*² songs composed by the old masters, prefaced by an *alap*.³ It was considered obligatory on the part of self-respecting aristocrats to invite famed musicians from other provinces and arrange classical musical entertainments in their honour. In fact in those days every branch of knowledge was looked upon by society as worthy of cultivation and preservation. Rich men considered the responsibility of keeping it alive to be a privilege. It was due to this self-imposed tax that the learned schoolmen of former times were enabled to create and preserve centres of high education in society. Wealth fell into disrepute if a rich man were found wanting in the great co-operative undertaking of keeping all the lamps of society burning. Saraswati did not then come to Laxmi's door to beg with bowed head, rather did Laxmi herself go to Saraswati's door humbly to present her offerings. It was thus as a matter of course that the rich preserved the honour of music in furtherance of their own honour ; it was their social duty. From this it will be seen that Music was looked upon as an honourable art in those days.

The field of letters was divided into two strata—a higher and a lower. There was the high land of the Vedas, law, philosophy and grammar, and the lowland valley of mass education. Both had all along been supported by the heads of society. It was owing to the constant flow of their donations in one form or another that the impoverished teachers were able to spread every kind of knowledge contained in the inaccessible stores of the scriptures, without any remuneration. There were special centres of this learning in particular places. Again there were smaller centres which raised their heads like a shady fruitful tree in various villages and places. That is to say, even high education was not confined to one or two distant universities in the land, but its generous gifts were distributed far and wide. Similarly small schools for primary education subsisted on grants made by the village elders and were held in their common room where no distinction was made between rich and poor pupils. The responsibility for this rested not on the state but in the hands of the community itself.

2 An ancient form of song, supposed to be the fore-runner of current classical music, and noted for the simplicity and dignity of its treatment and subject-matter.

3 Improvisation with a view to delineating a particular melody-mould or *raga*.

Music likewise was divided into two branches. The seat of cultivation of high-class expensive music was the reception room of the wealthy. That music constantly reached the ears of all and sundry, and the surrounding atmosphere was surcharged with its moisture. Those who had a natural talent and love for music received inspiration therefrom and the foundations of their education were laid. Not only members of the family but also outsiders received the benefit of learning from the paid musicians in the service of rich people. Practically all these circles were in the nature of small colleges of music. When the famous *maestro* Jadu Bhatta was living in our Jorasanko house, many people used to come and take lessons from him ; some studied the *bols*⁴ of the *mridanga*⁵ others the *alap* of different *ragas* and *raginis*.⁶ No ban was imposed on this loud-voiced crowd. Such was the easy method used for the preservation and propagation of knowledge.

So much for classical music. The stream of folk-music also branched out in many directions. Just as a network of large and small rivers and rivulets is spread over the various home-fronts of the riverine land of Bengal, so also did the current of music flow in many a channel. It carried the message of pure joy to Bengali hearts in various forms. The whole country reverberated with the sound of *jatra*,⁷ *panchali*,⁸ *kathakata*⁹ *kabi*¹⁰ and *kirtan*.¹¹ I doubt whether there is such a variety of folk-music in any other country. The scions of wealthy families took a great interest in organising amateur *jatra* parties. All these different branches of song were patronised by the rich, but they did not enjoy them within the walled-in privacy of their own privileged position, like the aristocrats of other lands. As a child I have heard the *jatra* of *Nala-Damayanti*¹² in our house. A floor-cloth was spread over the whole courtyard ; most of those who sat there were strangers and many of them were needy, as was evidenced by the prevalence of shoe-stealing. Kishori Chatterjee

4 Mnemonic names for drum-sounds.

5 Big double earthen drum generally used in Vaishnava music.

6 Melodic types of Indian music.

7 Primitive musical folk-play.

8 Religious folk-songs.

9 Narration of Puranic stories or religious themes punctuated by songs.

10 Impromptu capping of verses on a given theme sung by rival 'poets'.

11 Distinctive type of devotional choir evolved by Vaishnava poets.

12 Well-known Puranic tale based on the loves of Nala and Damayanti.

was my father's henchman. In his younger days he was leader of a *panchali* party. He often used to say to me—*Dadaji*,¹⁸ if only we could have got you to join our *panchali* set, then . . . the rest he failed to express in words. The boy *Dadaji* would also become mentally thrilled with the impossible and hopeless ambition of earning fame as a member of the *panchali* troupe.

The *panchali* songs which I used to hear from him were set to classical Hindi modes, but in trying to form an alliance with Bengali verse, their tunes had transformed the whirling petticoat of the up-country into the simple and unpretentious wrap of the Bengali *saree*.

“Keep this afflicted one at thy rosy feet,
O mother,
thou who guardest from fear,
this humble feeble person thou must succour
out of thine own goodness,
thou must save this abject one,
I am utterly helpless.”

. . . I remember the tune to this day. The rays of the sun spread light across millions of miles—this is its play of melodic cadenzas—whilst the atmosphere of our dusky earth wraps its slender form around closely with the silver circlet of morning and the golden fringe of sunset, and quivers in the southern breeze. But this too is precious, this too is necessary.

“I love not so that you may love.”

There are no garrulous flourishes in this,—but is there no tenderness? This also is necessary for the ordinary man, and not only for the ordinary man: once upon a time its flavour gave satisfaction to rich palates also. Kalidasa has spoken of the untaught skill of women, but enjoyment of this untutored flavour by simple-minded folk is also a fact. The household whose kitchen sends forth tempting smells of rich Moghul viands to the far corners of the neighbourhood, may also boast of a widowed aunt whose frugal vegetarian dishes perhaps win a more lasting appreciation.

“Friend, my heart alone knows its own sorrow.

When leaving me he went away from home

The words I longed to say would not leave my lips.”

¹⁸ Little brother.

This is an out-and-out Bengali song. The emotional temperament of the Bengali was passionately athirst for song, so it could not rest without creating its own natural music.

So we find that even to-day music gate-crashes into Bengali literature here there and everywhere, without any hesitation. This would have violated the artistic tradition of any other country. But our tradition follows our temperament. How can we remonstrate with it? The other day our stage-star Sisir Bhaduri asked me to compose some songs for a very serious tragedy. No English first-rate actor would have ever dreamt of proposing such a thing; he would have thought it a disrupting element in the midst of dramatic art. Perhaps the English-educated students of to-day will also hold up a reproving finger at this infringement of rules; but I do not do so, my idea being that our own minds will naturally create their ideal from out the urge of their innate joy. That creation must conform to the rules of aesthetic discipline and rhythm. But if its appearance is not anglicized in style, then I cannot say that it must be beaten into another shape. Long before studying foreign art-principles our *jatra*, was cast in the mould of music. Like the physical configuration of the landscape of Bengal, it contains more water than land. Even in *kathakata*, which according to aesthetic tenets belongs to the narrative class, though its framework was prose, the muse of song used to enter with the utmost ease and aplomb, like girls in the days of female emancipation. I remember being charmed with this once upon a time; nor did the thought of the rules then current in the composition of Western literature make me feel ashamed and restrain my overflowing joy.

However that may be, what I want to say is that the soul of Bengal hungered for song as a means of self-expression. That is why the general run of people could not become staunch followers of the Hindusthani school of music. That is why in spite of the rich musical material contained in *Kanāda*,¹⁴ *Adana*,¹⁵ *Malkaus*,¹⁶ and *Darbari Todi*,¹⁷ the Bengali has had to create the *Kirtan*. It is because he loved song that he wanted to fashion it tenderly with his own hands, nearer to his own heart's desire. There-

fore whatever excellence Bengali music may attain in the near or distant future, it will do so along its own path, and not along the metalled road made by anybody else.

Let us here pick up once more the thread with which we started this discourse. Turning my eyes towards the past age that is about to take leave of us, I have described the importance given to music in our country's culture. Then as I grew older I began to enter another age, an age in which boys were busy memorising notes, keeping their eyes fixed on the high degrees of college. Then the idea of music being an estimable attainment was gradually losing ground; the wealthy houses in which formerly musicians had obtained shelter and favour, now resounded with the hum of learning by rote in the deserted nests of music. The youths of those days were possessed by such a fanatical fervour, that they wrongly linked up music with the character of down-and-out professional musicians, and began to paint its stainless image with the most lurid colours in their imagination. The Department of Instruction in Bengal had not seen fit to include music in its curriculum. Therefore the educated class of those days had no reason to feel ashamed of being considered uneducated for not having a taste or proficiency in, or knowledge of music. Rather were they looked upon as doubtful characters, who through fear of their well-wishers sang in a subdued voice.

On the other hand, we must admit that many good works were undertaken at the time. Our politics was then raising its head cautiously looking both to right and left, English speeches from the platform were being applauded, newspapers were beginning to lisp, and one or two pioneers in literature had taken to the road. But just as the large ancient tanks of our country have become filled up and are now being brought under the plough, so then the reservoir of sweet music had almost dried up, at least in educated circles, and text-books were being cultivated thereon.

I will not say that the age which honoured its own aridity as purity, is still firmly established amongst us. The Bengali temperament to-day is again looking for its musical centre, collecting musical material, creating. With all my heart I pray that our schools may come to its help in this favourable moment.

In this connection I recollect my own advantages owing to fortunate circumstances, and I salute the Ruler of my Destiny.

At the time of my birth our family was settled out of bounds, and we were outcasts in society. In our family the cult of passing examinations was not then held in much esteem. One or two of my brothers had entered the portals of the University and after going some way re-entered private life minus degrees. I do not say they did the right thing. But the result was, we were free from the blind prejudice which accounts no education worth the name without the hall-mark of a degree. My brothers used to discuss metaphysics day and night in their own language, they were engrossed in the appreciation and cultivation of literary tastes ; pictorial art also made an appearance here and there, moreover nobody felt the slightest shyness about acting. And above all music reigned supreme. The Bengali's natural love of music, finding no hindrance, seemed to gush forth like a fountain in our midst. Bishnu was a famous *dhruwad*-singer. Everyday we would hear him sing morning and evening, on festive occasions, in seasons of rejoicing, in the hall of prayer ; members of every branch of the family would go to him for singing-lessons, *tanpura* on shoulder ; my elder brothers would offer the hospitality of the Bengali language to the songs of great masters like Tansen and others. Wonderful to relate, in spite of being brought up in this familiar atmosphere surcharged with the spirit of classical music, the music that they composed of their own free will was totally different in form and style, and held in contempt by the learned professors of song. Here too they sullied the pristine purity of classical modes and were classed as outcasts.

Let me cite an outstanding example of the training I had imbibed of giving unstinted honour to music and the drama. My nieces had been carefully grounded from childhood in classical music, which was a matter for surprise, if not for opprobrium in those days. The day on which they sang on the stage in public was marked by much internal disturbance in the social atmosphere. Luckily the fangs of newspapers had not then grown so virulent as they are now, otherwise the stigma of dishonour would have become intolerable. This was followed in due course by further tyranny of the same nature. But even condemnation pitched in a higher octave did not act as a deterrent in my case. That was because it was the traditional custom in our family to pay due

deference not only to collegiate learning but to learning of every description.

I have come prepared with this introduction only, in order to lay before our educational authorities the petition that they should try and make it natural for our educated people to reverence Art. Anything else that it may be necessary for me to do I have already started in my own institution, in spite of many handicaps.

Man has not only discovered scientific truths, he has realised the ineffable. From ancient times the gifts of such expressions have been rich and profuse. Wherever man has seen the manifestation of perfection,—in words, music, lines, colours and rhythm, in the sweetness of human relationships, in heroism—there he has attested his joy with the signature of immortal words. I hope and trust that our students may not be deprived of these messages ; not for the sake of enjoyment only, but, so that our country may be blest by receiving the benefit of an education which will give us the right and power to tell others that being born into this world we have seen the beautiful, we have realised the sublime, we have loved the loveable. May the joys and sorrows, hopes and desires of our country be immortalized in the Elysian fields of song.



TAGORE'S EDUCATIONAL PHILOSOPHY IN RELATION TO BASIC EDUCATION

By ANATHNATH BASU

ARE there any points of similarity between Tagore's educational philosophy and the philosophy underlying Basic Education ? Before we can answer this question we must try to understand the broad features of Tagore's philosophy of education. His educational ideals are a part and parcel of his philosophy of life and so we must start from there.

Tagore was essentially an individualist, a believer in the right and freedom of the individual to shape his life in his own way. But Tagore's individualism was basically Indian in conception and this fact gave a peculiar colouring to it. In his individualism there was wide room for a belief in the fundamental unity of mankind and not only of mankind but of the whole universe of nature and men. This fundamental unity in the midst of diversity was due to the omnipresence of the impersonal and universal Brahman of which each one of us is a part. As parts, each of us is different from the rest and each is unique. In each of us the Brahman manifests in a unique though imperfect manner. So we move through life as individuals trying to realise the Brahman more fully, each in his own way. Again in Brahman and through him we find unity not only amongst ourselves, human beings, but also between man and nature. Realisation of this unity prevents us from placing undue emphasis on the growth of individuality which might degenerate into a sharpening of the ego.

Nature occupies a very important place in Tagore's life and philosophy. Nature like man is the manifestation of the Brahman. Through its variegated forms, colours and rhythms Brahman reveals

himself manifoldly and perhaps more clearly than through man. So it is necessary for human beings to come into close contact with Nature with its purifying and vitalising influences. Man must realise his kinship with Nature as he must realise her kinship with human beings.

It is a spiritual bond which knits human beings into communities. At the basis of all social organisation is this spiritual relationship between man and man. So society and social obligations are as real as the individual and the needs of the fulfilment of his own personality.

Thus Tagore's individualism, far from being incompatible with the growth of social units, encourages the individual to re-organise social groups on the basis of the individual's spiritual worth. Tagore emphasises the need for social service not only for social uplift but also for the spiritual uplift of the individual which is the result of such service.

But if social grouping was the inevitable outcome of man's inner urge to live in spiritual communion with others and for others, not so the political grouping of human beings into nations. The concept of "nation" was exclusive while the idea of social group needed not to be so, though of course there was the danger of a social group being led to narrow exclusiveness. Tagore believed in the cultural heritage of each unit but he would not stamp it with the fraud of nationalism. He is against all parochialism—intellectual, political or spiritual—because it tends to blind us to the fact of the essential unity of the universe. That is why he stood against the exclusive type of nationalism of which he saw so much specially in Europe.

Tagore believed in internationalism. But his internationalism was primarily neither economic nor political but spiritual. His belief in this type of spiritual internationalism can be traced to his faith in the fundamental unity of human beings through Brahman. His internationalism was closely interwoven with the concept of human brotherhood. Thus Tagore was at once an individualist and an internationalist, he believed in individual and group cultures but did not admit that national frontiers could be imposed on them. The above is a brief view of Tagore's philosophy of life. His philosophy of education is in entire consonance with this philosophy of life.

The cardinal principles of his educational philosophy are : 1. freedom, 2. creative self-expression and 3. active communion with nature and man. The genesis of the ideal of freedom lies in his own experience as a child, and his experience of the present system of education. Often he referred to his early education in terms like the following : "We had to sit like dead specimens of some museum whilst lessons were pelted at us from on high like hailstones on flowers." He spoke of the existing system as being an "education-factory, lifeless, colourless, dissociated from the context of the universe, within the bare white walls staring like eyeballs of the dead". Our education has taken us away from our natural surrounding ; it has weaned us from Nature and its vitalising and life-giving influences, it is dissociated from social contexts ; thus "divorced from the stream of life and confined within the four walls of the classroom, education becomes artificial and loses its value to a great extent." So he believes that "our first work is to bring the child-mind in contact with Nature."

Through contact with Nature the child's introduction to the great world of reality will be easy and joyful. Let the child imbibe and learn freely and spontaneously from the book of Nature. Let him be happy and free. Thus education is to be natural not only in content but also in its quality.

Tagore believes in the education of the whole man. Incidentally as the following extracts will show, he puts a good deal of emphasis on handwork. "However great a scholar one may be, if he has not educated his body—he has to live a life of dependence on others—in many ways he is an incomplete man." "There is a close and inseparable connection between the faculties of mind and the body. Each gains strength by co-operating with the other." "If the education of the body does not proceed along with the education of the mind the latter cannot gather strength". "We should know that the great task of our educational efforts in our institution is to provide for the education of the mind and all the senses through various activities". "I believe that in our Asrama every pupil should be taught to master some form of handwork or other. To learn the particular type of handwork is not the main objective. The fact is that through the exercise of the limbs the mind is also strengthened".

Side by side with free physical and mental development through various forms of handwork and through direct contact with Nature, there must be provision for creative self-expression.

The medium of such expression will be the different forms of handwork, music and arts "which are the spontaneous overflow of our deeper nature and spiritual magnificence."

I have already referred to the place Tagore gives to Nature in philosophy of education. But he emphasises active communion not only with nature but also with man and somewhere in his writings he has said : "Next to nature the child should be brought into touch with the stream of social behaviour." So there must be plenty of opportunities for social contact so that behaviour may be socialised. Social education denotes co-operative activities. So provision must be made for co-operative ventures not only in the field of intellectual education but in all forms of educational activities. There must also be opportunities of social service. A necessary concomitant of freedom and social education is self-government.

The above are some of the more important features of Tagore's educational philosophy. There are other significant aspects, but the space at our disposal prevents us from entering into their discussion. We may now briefly state the salient points in the philosophy of Basic Education, specially those which have a bearing on Tagore's educational ideals.

In the criticism of the existing systems of education Rabindra-nath as well as the protagonists of Basic Education are unanimous ; but whereas Tagore places his emphasis mainly on the spiritual aspect of man, in the philosophy of Basic Education—though the individuality of the child is not neglected—we find greater emphasis on directing the educative processes for the purposes of building a co-operative social order. Basic Education aims at replacing the present system by a more constructive, more humane and better integrated system. "The scheme envisages the idea of co-operative community in which the motive of social service will dominate all the activities of children during the plastic years of childhood and youth".

A perusal of the syllabus of social studies in the scheme of Basic Education will show how this aim is sought to be realised. In the selection of the basic craft too the same principle of social education is applied.

The second principal feature of the scheme of Basic Education is its emphasis on craft-centered education. Here in passing we may add a word to combat the widely current but erroneous impression that the aim of this craft-centered education is mainly economic ; it is in reality an education which embraces all the different aspects of a child. It is "the literacy of the whole personality". In this connection we may keep in mind Tagore's emphasis on handwork.

There is however one significant difference. When Tagore speaks of handwork, music and arts as vehicles of creative self-expression he puts his emphasis mainly on the creative and artistic aspect. But in Basic Education side by side with the creative aspect, the social and economic aspects of craft work are stressed. The scheme envisages that properly organised such craft education will break social barriers, teach the dignity of labour, increase the productive capacity of our workers and enable them to utilise their leisure advantageously. Such education will also give greater concreteness and reality to the knowledge acquired from books. "Knowledge will thus become related to life and its various aspects will be correlated with one another."

As far as the principle of activity is concerned the two philosophies are unanimous but whereas the activity principle has been more consciously exploited and integrated throughout the Basic curriculum, Tagore does not elaborate the principle and build up a coherent curriculum round it. Here perhaps the difference is due to the fact that Tagore was laying down a philosophy of education and not the principles of curriculum construction. For the same reason we do not find any mention of the principle of correlation in Tagore's philosophy of education. It is necessary to point out in this connection that while Tagore's philosophy implies obviously a child-centered education, the basic scheme too does the same though less obviously. In fact because of this the scheme has been adversely criticised. It has been suggested that in a hurry to pay more attention to craft it has neglected the child. But a close perusal of the syllabus will reveal how the entire curriculum, based as it is on the activity principle, selects three centres intrinsically interconnected and all correlated in the person of the child. They are his physical and social environments and the craft, the medium of creative self-expression. Thus these philosophies have many points of similarity

which are significant and striking. All the same there are certain aspects in Tagore's educational philosophy which are not explicitly present in the philosophy underlying Basic Education. For example, Tagore sought to make education a joyous adventure to the child ; in such education nature would play an important role. No such place is given to Nature in Basic Education ; but whoever has been to a Basic school at work cannot but have noticed the many opportunities that are offered there to children to come in contact with nature. But Tagore endows nature with a spiritual value which the protagonists of Basic Education do not give it. About freedom and joy in education : Basic Education is looked upon more as a social and economic duty than as a joyful adventure. But nevertheless a visitor to a Basic school cannot fail to be struck by the beaming faces of young children, who relieved from the tedium and tyranny of a bookish education, find new pleasures in the manifold activities which their schools provide.



BASIC EDUCATION

By PRIYARANJAN SEN

WITH the attainment of freedom, India has embarked on a new era. The enthusiasm, spontaneous and wide-spread in its manifestation on the 15th of August, in spite of the agony and difficulties consequent on the division of the country, is a sure indication that the people are alive to the newness of the times. Leaders have been eloquent on the occasion, and Dr. Rajendra Prasad has rightly stressed the need for constructive effort, because in increased production lies India's safety. This would be possible only if we could secure the right type of workers : and, for that, the educationist's role today is assuming more importance than ever. If the present-day education may be traced to the need felt a century ago by the East India Company for men who would be English except in complexion, then the need for technicians and for men who would not exploit others but would take up manual work to earn their living and fulfil social needs at the same time should herald a new policy in the educational field in India.

Mahatma Gandhi, whose interest has always been co-extensive with social needs, had been advising the Congress to take up the cause of education. Even before his influence could be felt here, the Congress had realised the importance of tackling this question : how to impart an education to our people, an education which would make men of them, not Government servants. The liquidation of illiteracy was all right in its way, but it was not enough. There sprung up educational institutions here and there, experimental organisations, some of which have stood out, prominent for the philosophy which motivated their educational programme. Mahatma

Gandhi had, earlier in his career, stated, like Ruskin, that "Speed is not progress" in relation to modernised transport, so had he resolutely set his face against accepting all types of education as of equal importance. But the subject was never far away from his mind; he had been experimenting with truth in many forms and education was one of them. He had been advising the Congress ministers on a revolutionary type of education for rural India ever since the beginning of 1937. The All-India National Educational Conference held at Wardha on 22nd and 23rd October, 1937 under his presidency, set the ball rolling and appointed a Committee of distinguished educationists with Dr. Zakir Husain as its Chairman, to prepare a planned syllabus. The report of this Committee along with the detailed syllabus was published by March, 1938.

In 1938 the Indian National Congress at its 51st session at Haripura accepted, certainly under his guidance, the principle of Basic National Education, and authorised the formation of an All-India Board to work out a practical programme for the furtherance of its objective in this particular. Next month the Board was formed, under the name and style of Hindustani Talimi Sangh, under the advice and guidance of Mahatma Gandhi, and immediately its work took concrete shape. But the Congress resolution deserves to be quoted *in extenso*, if only to indicate the landmark at the time :

"The Congress has emphasized the importance of national education ever since 1906, and during the non-co-operation period many national educational institutions were started under its auspices. The Congress attaches the utmost importance to a proper organisation of mass education and holds that all national progress ultimately depends on the method and content and objective of the education that is provided for the people. The existing system of education in India is admitted to have failed. Its objectives have been anti-national and anti-social, its methods have been antiquated, and it has been confined to a small number of people and has left the vast majority of our people illiterate. It is essential therefore to build up national education on a new foundation and on a nation-wide scale. As the Congress is having new opportunities of service and of influencing and controlling state education, it is necessary to lay down the basic principles which should guide such education and to take other necessary steps to give effect to them. The Congress is of

opinion that for the primary and secondary stages a basic education should be imparted in accordance with the following principles :

1. Free and compulsory education should be provided for seven years on a nation-wide scale.
2. The medium of instruction must be the mother-tongue.
3. Throughout this period education should centre round some form of manual and productive work, and all other activities to be developed or training to be given should, as far as possible, be integrally related to the central handicraft chosen with regard to the environment of the child.

Accordingly, the Congress is of opinion that an All-India Education Board to deal with this basic part of education be established and for this purpose requests and authorises Dr. Zakir Husain and Shri E. Aryanayakam to take immediate steps, under the advice and guidance of Gandhiji, to bring such a Board into existence, in order to work out in a consolidated manner a programme of basic national education and to recommend it for acceptance to those who are in control of state or private education.

The said Board shall have power to frame its own constitution, to raise funds and perform all such acts as may be necessary for the fulfilment of its objects."

The time was opportune, and some of the provinces in which Congress ministry had been functioning took up the matter. The C. P. Government immediately appointed a Committee to draw up a syllabus in accordance with the Congress resolution : the U. P. Government also adopted basic education as its official policy. Bihar, Orissa and Assam were, however, more cautious and basic education was taken up as an experimental measure : in each of these provinces compact areas were selected and basic schools set up. Kashmir was the first Indian State to be actively interested in the subject, and appointed Prof. K. G. Sayidain, associated with basic education activities, as its Director of Public Instruction. Three national institutions, Jamia Millia Islamia, Andhra Jatheeya Kalasala and Vedchhi Swaraj Ashram, enthusiastically took up the cause by opening training centres.

But the political atmosphere was not clear. In October, 1939 the Working Committee called upon the Congress ministries to resign, and many of the measures sponsored by the Congress Govern-

ment had to be abandoned. Bihar and Bombay, however, continued the experiment, and fortunately so for the cause of basic education. Bihar, Bombay and Jamia Millia Islamia have been supplying excellent data for the Hindustani Talimi Sangh which had to struggle through the prevailing uncertainty, ignorant criticism and official opposition. Conferences on basic education kept up public interest in the subject, and supplied a suitable platform for workers to compare notes with one another. But there was one enlightened criticism and appreciation, and that from an official source.

The Central Advisory Board had appointed two committees to examine the progress from the educational standpoint and their recommendations amounted more or less to a theoretical acceptance of the principles involved. That the medium of instruction should be the mother-tongue of the pupils, that a basic craft should be adopted to make learning real to the pupils through correlation to it, and that the produce from this craft should be saleable and the proceeds utilised for the upkeep of the school, were important propositions. The Central Advisory Board of Education in its report on *Post-war Educational Development in India* (1944 January) practically admitted the first two, but not the third.

The basic principles of such an education have to be understood. The outstanding thing about it is 'education through craft.' Generally speaking, we learn through books, and do not get any knowledge through perception. The basis of reality eludes our grasp, and no wonder, because we start at the wrong end. This has been the bane of our educational system, and reformers have been looking out for a remedy. The project method tried to find a way out, but projects were not planned with a view to meeting social needs, nor had they so much relation to the craft, correlation of the craft to education was spasmodic, and there was neither any idea nor any attempt to make the education self-supporting. The use of crafts had been no doubt accepted in educational technique, and the Abbot-Wood report drew the attention of educationists here in India to the subject, but it was never thought of as the medium of instruction before Mahatma Gandhi had boldly placed it as such. The use of the craft as the medium of instruction since has been commended on psychological grounds also.¹

1 Papers on 'The Psychological Basis of Education' and 'Activity Development and Basic Education' by Mr. A. N. Basu & Dr. B. Kuppaswami, read at the Psychology and Educational Sciences Section of Indian Science Congress, 1947.

Various subjects like literature, mathematics, history, geography and science are to be taught in correlation to the basic craft. Spinning and weaving, carpentry, gardening, agriculture, leather work have been recommended as basic crafts for this purpose. But, as may be expected, the list is not exhaustive ; any craft which satisfies the educational and economic tests, which may be found convenient as a medium for teaching and may also contribute towards the current expenditure of the school, which suit local and geographical conditions, may serve as a basic craft. In recent times fishery has been suggested as a basic craft, suitable because it will serve the pupil as a means of livelihood after going through a seven years' course, contribute towards the running expenses of the school, train the pupil in the habit of disciplined co-operative activity, give the craft a status in society and bring about a general uplift of the fishing community. But would it not militate against Mahatma Gandhi's basis of non-violence for this New Education or *Nai-Talim* !²

In *Nai-Talim*, the craft is all-important. From grade to grade there is no formal examination to pass for promotion, nor is the syllabus laid down to be followed in a hard and fast manner. A good deal depends on the teacher who has to guide the pupil and correlate the teaching to the craft. Promotions are to be decided by the record of work done from day to day, record that has been carefully kept by the teacher and the student together, and regular attendance and other factors have to be taken into account.³

The physical work put forth per day at a certain craft will accustom the student to work, and he will be able to earn a living at the end of his course, by his own exertion, due to his knowledge of the craft and his habit of work : this will be no small gain ; it will teach him self-reliance. In the same proportion, he will cease to exploit others. The crafts taught will be such as may be prevalent in society and will also fulfil a social need ; and the student is expected to contribute, even when learning, substantially towards the running expenses of his education, such as the teachers' salary. On this there has been controversy and it is difficult to ascertain exactly what proportion of his educational expenses may be raised by this means.

2 The *Harijan* dated March 30, 1947.

3 The objective of Basic Education may be seen in the report of the seven years' work of the Hindustani Talimi Sangh : *Seven Years of Work*.

Even so late as 1944, Mr. (now Sir) John Sargent in his presidential address before the section of Psychology and Educational Science asserted that the idea of the Wardha Scheme to cover the whole or major part of the cost of education by the sale of articles produced by the pupils would prove illusory : at the most it could cover the additional cost of the materials consumed.⁴ Against this may be set forth Gandhiji's momentous utterance in his opening address to the National Educational Conference of 1945, "My *Nai-Talim* is not dependent on money. The running expenses of this education should come from the educational process itself. Whatever the criticisms may be, I know that the only education is that which is self-supporting".⁵ An attempt has been made in the *Harijan* of March 2, 1947 to show that if the average pay of each teacher is Rs. 35/- the pay of the teachers can be met from the School income if the average attendance is 85 and craft work takes up 2 hours per day, and spinning, weaving and gardening done by the pupils may be rendered in terms of money-value. The matter requires fuller investigation and the calculation is to be made on the basis of seven grades, the full period of basic education, because more productive and saleable work will come out of the senior students than from the younger. The enormous expenditure involved in organising free and compulsory primary and middle education (which Mr. Sargent has estimated to be 200 crores apart from the training of teachers and the School medical service expenses) makes it incumbent on the educational directorate of our country to adopt the Wardha type ; even if it contributes only a part of the educational expenses, and Mahatma Gandhi insists that the running expenses of this education should come from the educational process itself, it will be a unique contribution. The students will realise that they are contributing towards their education, that they have to pay their way as they go : it will be an important lesson in citizenship.

There have been important conferences to which workers and educationists have been invited from time to time, and the results of experiments have been assessed. In 1945, in the third Conference

4 Proceedings of the 81st Indian Science Congress : part II, p. 14.

5 *Harijan*, March 2, 1947. Shri Satish Chandra Dasgupta in his *Shanti Mission* Dinallipi now cyclostyled but worthy of being given wide publicity gives the heartening news, based on *data* derived from his experience, that each basic school student, about 9 years old, can supply sufficient yarn for a family unit consisting of five.

held at Sevagram, Mahatma Gandhi had declared that the activities of the Conference would be extended and syllabuses for pre-basic and post-basic education would have to be prepared. Fresh areas have been taken up, and the broken threads have been resumed again.

In Bengal, the provincial Hindustani Talimi Sangh has been holding training courses for teachers at Balarampur, a village in Midnapur district, a few miles off Kharagpur, B. N. Rly. Apart from this teachers' training centre, there are schools run by prominent Congress workers as well as under different constructive organisations, where teachers trained in basic education methods at Sevagram and Balarampur have been put in charge of schools. These teachers have already formed themselves into an association and are taking an active interest in the furtherance of their common cause. It will not be out of place to mention here that the Bengal Branch of the Harijan Sevak Sangh is running five basic schools under its own supervision.

With the coming in of a Congress ministry, the work may be confidently expected to be taken up by the Government. There have been declarations in recent times that the spread of basic education will be a policy with the Government now. Writing on the *Ministers' Duty*, Mahatma Gandhi said more than a year ago : "Without the basic training, the villagers are being starved for education. This *desideratum* can be supplied by the Hindustani Talimi Sangh. The experiment was already commenced by Congress Governments but it was interrupted by the resignations of the Congress ministries. The thread can be easily resumed now."⁶

A memorandum has already been presented to the Government on behalf of teachers interested in basic education requesting that an Advisory Board may be set up for the guidance of workers in this field, and a department or directorate to organise the work, and a conference of educationists from Bengal and outside may be summoned to take stock of the present situation and indicate lines for future work. Bengal has been comparatively new to the field, and the experience gained in Bihar, Bombay and elsewhere may in this way be harnessed to ensure progress on sound lines. It is to be hoped that the memorandum will be attended to, and the proposed measures taken up.

A friend who is actively interested in the organisation of Basic

Education, and in the speeding up of basic schools, submits the following scheme for West Bengal :

Two teachers' training colleges should be set up in the province, each with a capacity for training 100 teachers. Each such college should be staffed by : (a) a lecturer in educational psychology ; (b) a lecturer in educational philosophy ; (c) a lecturer in educational methods ; (d) a lecturer in environmental studies (on a scientific basis) ; (e) an artist ; (f) a craftsman in spinning ; (g) a craftsman in woodwork, metalwork and pottery ; (h) an agriculturist ; (i) a dairy expert ; and (j) a statistician.

For the teachers to be trained, the minimum educational qualification must be the holding of the B. T. degree and the age-limit should be 30. The course should extend over one full year.

Two years will yield 400 trainers, and these may then be placed in 80 Guru-training centres which will then supply Bengal with teachers from year to year.

The Congress, now that it has taken up the responsible role of running the administration, is bound to initiate new lines of work, to formulate programmes and find out ways and means for implementing them. If independence has come for the masses, basic education can no more be neglected or taken up merely as a party programme. It is past the merely experimental stage⁷ and with the co-operation of the people, the Government may safely score success by launching out an active programme : even a seven years' plan, the success of which, however partial, may be realised during the brief time which intervenes between now and the next election. It is to be fervently hoped, now that the communal troubles show signs of solution, that education will get its due measure of attention.

Bibliography :

The following publications of the Hindustani Talimi Sangh may prove to be of interest in this connection : *Educational Reconstruction ; Basic National Education ; One Step Forward ; Two Years of Work ; The Latest Fad ; Seven Years of Work.*

7 Prof. U. C. Chatterjee of the Patna Training College, conducting comparative achievement tests of pupils who had completed 4 years of education in Basic Schools and ordinary primary schools in Bettia thana of the Champaran district, came to the conclusion :—

"The achievements made by the Basic school children during the period of 4 years are superior to those made by the children of ordinary primary schools of the same locality in the same time—the superiority being highly marked in oral reading, elementary science, hygiene and social studies, but not so in other subjects."

—Quoted in the 6th Annual Report of Hindustani Talimi Sangh Pp. 21-22

THE WARDHA SCHEME : A PSYCHOLOGICAL ANALYSIS

By P. S. NAIDU

THE Wardha Scheme of education which advocates a strikingly novel method of imparting instruction to the young is a daring scheme, nay, it is a challenging scheme. We propose to examine in this study the psychological foundations of the scheme, and assess its worth as a practical method for educating our boys and girls of the school-going age.

THE FUNDAMENTAL DEFECTS

There are serious defects in the Wardha Scheme of craft-centred education, and even at the risk of being misunderstood we are laying them before the public.

The Wardha programme passed through the following stages :

1. The preliminary formulation of policy at the Select Conference held at Wardha on the 22nd and 23rd October, 1937.
2. Publication of Report I (The Zakir Husain Report) based on the resolutions passed at the above Conference.
3. Criticisms of the Report in the press and on the platform.
4. Official replies to criticisms and the publication of Report II.

The four cardinal points of the Wardha policy are : 1. craft-centredness, 2. self-support, 3. the mother-tongue as the medium of instruction, and 4. disregard of higher education.

The heated debate that followed the enunciation of the above dicta at the Select Conference revealed utter lack of unity even among the few delegates, hand-picked as they were. All of them condemned the idea of self-support. Many condemned the suggestion that the

State may divest itself of its legitimate responsibility for higher education. The only principle on which there was unanimity of opinion was that education should be through the mother-tongue. Yet finally the dicta were accepted, and the two reports noted above were published. It is our intention to examine the psychological implications of these reports.

NEGLECT OF CHILD PSYCHOLOGY

Two major charges and several minor ones may be brought against the Wardha Scheme. The serious defects in the programme are : 1. absence of sound psychological foundations for the projected experiment in child education, and 2. confusion of ideas relating to basic craft-centred education.

Education, it should be remembered, is a branch of Applied Psychology. To plan for universal compulsory education on a nation-wide scale without intensive training in experimental psychology, is like planning a broadcast station without the faintest acquaintance with the elements of electricity and electrical engineering. It is amazing to note that in the Wardha scheme of training for teachers, child psychology is conspicuous by its absence. Nowhere in the scheme is there any evidence of the realisation of the importance of child psychology. The delicate but inexorable laws governing the development of the tender mind of the child have been completely ignored. The child is treated just as a policeman or soldier is, merely as a unit in a homogeneous mass. His precious individuality is ignored. He is viewed merely as a means to an end—the end being earning capacity, and citizenship of sorts. That the child has an inalienable right to be, and to develop as a human being before he can be turned into a producing machine or a voting robot, is not granted at all. If the fundamental rights of the helpless infants had been recognised, then the scheme of education would have been play-centred and not craft-centred. It is a travesty of truth to compare this scheme with those of the great lovers of childhood and the liberators of enslaved children. These emancipators of the child never looked upon boys and girls, even in their wildest dreams, as earning units.

The first requisite of a child-centred education is that the

teacher who is to handle the child should have received intensive training in child psychology. That is child-centred education in which the individual ability of the child is discovered and carefully fostered by sound psychological methods, and, general intelligence and aptitude tests are used to gauge the ability of each individual child. In such education the craft is to be chosen (if it must be taught at all) solely with reference to the aptitude of the child as revealed by psychological tests and it should be turned into a tool for play, and not into a means for earning money. That indeed is child-centred education in which the gifted child and the backward child receive very special and psychologically sound treatment and the super-abundant dynamic energy of the child is caught up and directed into numerous channels, without causing fatigue or monotony, by a rich and varied scheme of play activities. The Wardha Scheme satisfies no one of these conditions and is therefore not child-centred.

Neglect of psychological principles is also evident in the Wardha Time Table. If some attention had been paid to the laws of fatigue, physical and mental, then a daily drudgery of $3\frac{1}{2}$ hours of monotonous craft-work would not have been suggested. Healthy child nature will revolt against this tyranny, and the revolt will make itself felt much sooner in the practical than in the mental realm.

PRODUCTIVE WORK VS. CREATIVE WORK

The second charge to be brought against the scheme is that the entire programme is vitiated by a confusion of ideas relating to its different aspects. The most lamentable confusion prevails with respect to productive work. Productive work as defined by Wardha experimenters is diametrically opposed to creative work as understood by the great liberators of the child mind. The former relates to mechanical craft, the latter to aesthetic art. The former will produce machine mentality, the latter free aesthetic mentality. Suppression of individuality, rigorous, soul-killing, monotonous, fatigue-producing conscription of free childhood into stereotyped channels according to the direction of an external agency, are the characteristics of the former ; while free expression of personality, releasing of creative and inventive energy, freedom to experiment without fear of rebuke by

elders, moulding of character according to nature, are the characteristics of the latter. Play is the only means by which creative energy can be released. Enlightened and informed educational opinion all over the civilised world is decidedly against forcing a child to learn a craft before he is twelve plus. It is nothing short of cruelty to make the child earn an anna or half an anna per hour during the stage when he ought to be playing and enjoying himself.

During the tender years of childhood, mind is so delicate and pliable that it may be shaped in any way we please. If we make the wood and iron of the implement enter into the child mind through enforced craft-work, then the adult that the child will grow into will be wooden and steely, eminently fitted to be a Fascistic slave.

The report admits that "up to the age of thirteen children want to do and undo, break and mend things. That is how nature educates them. Asking them to sit with books at one place is to do violence to them." We agree. But we contend that to ask the child to sit with a wheel at one place and revolve it monotonously for three hours and a half is to do violence to his body as well as to his mind. The child must be permitted to do and undo the spinning wheel and the takli, to break and mend them, to dash them to pieces and put them together again and in scores of different ways to make and break them. The child should never be forced to produce half an anna per hour out of it. A learned lady who devoted all her life to the free education of the tiny tots in an ashram in the South says, "to compel a child of seven or eight years old to sit for three hours and spin on a takli, which is tedious and tiring work..., is cruel exploitation."

CRAFT-WORK AND COMPETITION

The second source of confusion in the Wardha Scheme relates to competition. At the first Select Conference, Prof. Shah pointed out that the Wardha project would result in unjust competition with the professional artisans. There is no point in making a dogmatic denial of the judgment of an experienced and eminent scientist. Unhealthy competition between the Wardha graduates and professional artisans and craftsmen would be the immediate result. But there is another type of insidious competition lurking dangerously inside the scheme. When all the children in all our villages are

turned ultimately into so many craftsmen, then they will compete among themselves for a living wage in the world of spinning and weaving. The phenomenon of over-crowding in the learned professions, with consequent underselling and unemployment will appear in an intensified form in the craft-world. Prof. Shah was unconvinced by his critics in the debate over this point, and he concluded his famous speech at the Select Conference at Wardha with this significant sentence "I should like to repeat that this scheme will hit the professional artisans hard by creating ruinous competition".

It is a vain hope that Wardha schooling will create a classless, and non-competitive society. Craft-work with emphasis on money value appeals to and stimulates one of the fiercest human instincts, the instinct of acquisition. Out of this instinct arise greed, selfishness, hatred and other unsocial qualities. Very clear thinking is needed to remove the incompatibility that exists between the ultimate goal of the Wardha Scheme, and the means suggested for attaining the goal. The end is apparently the creation of a contented and God-fearing society, while the means therefor is one of fierce competition leading to inordinate ambition and exaggerated egotism.

CRAFT-WORK AND THE FORMATION OF CHARACTER

The third source of confusion lurks in the ideas of literacy and personality. Such expressions "literacy of the whole personality", "well-rounded character", and "thinking through the hands" have been used as catch-phrases with naive psychological abandon and irresponsibility. It is no doubt true that the active and emotional nature of the child has been sadly neglected by the prevailing systems of education. But it is less than kind to children to swing to the other extreme and over-emphasise the active side of human nature, ignoring the other sides. Even the tiro in Psychology knows that human nature has three aspects, the cognitive, the affective and the conative. The Wardha Scheme over-emphasises the last aspect, piously hoping that the student will willy-nilly get trained in the first through his training in the last. The middle aspect is completely ignored. Besides, the higher values of life are lost sight of in the Scheme. It is a psychological fallacy to speak of the literacy of the entire personality without making any provision for disciplining the

emotions. A craft-centred education without ethical and religious teaching, and without any stress on the transcendental values, and with grossly exaggerated emphasis on productivity will let loose the fiercest passions of human nature.

CRAFT-CENTREDNESS

The most serious confusion is to be found in the idea of a craft-centred liberal education. It was originally intended by the organisers of the Wardha Scheme that primary education should include all the subjects up to the Matriculation standard with the exception of English, and a craft. That suggestion is acceptable and workable. Later, it was said that the imparting of the whole education should be through the basic craft. This is crude psychology. It is impossible to establish any natural association between a craft and all the subjects of cultural value which any sane system of education should cover through its curriculum. Teaching should be concrete and should be based on the child's active experiences in his environment. But it is absurd to hang all knowledge from the peg of a single craft.

THE TIME TABLE

Of the minor defects, minor only in comparison with the fundamental psychological fallacies noted above, a few may be mentioned here. The Wardha Time Table has a startlingly novel feature which has escaped the attention of many critics. We are told that every day children ought to work for $3\frac{1}{2}$ hours at a craft. This long period is to be utilised not only for practising a craft, but also "for exploiting scientifically the educative and cultural potentialities of the craft". In simple words, informative instruction is to be imparted to the children while they are working at the craft. How this is to be done passes our understanding. Let us consider two rural schools run on the Wardha Scheme, in one of which agriculture is the basic craft, and in the other carpentry. Each school, let us say, has a hundred pupils on its rolls. These hundred boys have to plough each a quarter of an acre of land. They will be spread over 25 acres of land area while engaged in learning their basic craft for

3½ hours a day. How is the teacher to give them informative instruction unless he is of the stature of the mythical person described in our almanacs or unless he has the modern equivalent of that stature, a score or so of loudspeakers? Consider again the case of boys learning Carpentry as the basic craft. Here are a hundred pairs of chubby little hands banging away with a hundred hammers for 3½ hours a day or sawing or drilling or planing. How in the midst of the terrific clang and din of tools is the poor teacher to impart informative instruction passes our comprehension. We are led to the conclusion that the simultaneous teaching of craft-work and school subjects is impossible. Half the time should be set apart for intellectual training.

It is plain that the Wardha idea of craft-centred education is possible only with one craft, the takli-craft. Even the charkha will cause distraction. With the takli too the attention of the child will have to shift from the craft to the teacher's words, and from the latter back to the former in a most tiresome way. Those who know anything of the psychology of attention will condemn very strongly this distracting method of imparting formal instruction to the child.

RUIN OF HIGHER EDUCATION

For the first time in history is the amazing principle advocated that higher education should not be a main concern of the State. While every progressive country in the world is safeguarding higher education with zeal and fostering care, our country, if we accept the four cardinal principles of the Wardha Scheme, is to have the unique distinction of initiating a policy of State indifference in the field of university education. Little do the supporters of this idea realise the danger that lies ahead. A system of craft-education with no religious foundation, with super-exaggerated emphasis on productivity coupled with suppression of colleges and universities will produce intellectual and moral pygmies who can be easily exploited by politicians aiming at the establishment of a totalitarian State. Our country will go bankrupt intellectually. Independence of thought, robust intellectual freedom, and all the virtues associated with a liberal democratic State will cease to exist. Liberal leadership will become a thing of the past. The prospect is too appalling to contemplate.

IGNORANCE OF OUR NATIONAL GENIUS

It is frequently averred that the Wardha Scheme has its roots in our national genius. This is not true. The outstanding feature of our national genius is not craft-work, it is not even non-violence which is a negative concept, but it is Renunciation and Realisation of Para-Brahma. The ancient Gurukulas aimed at implanting the ideal of elimination of desire, and the gradual renunciation of this world. Education suited to our national genius should have a definite religious bias, with contempt of worldly pursuits in its core. Craft-centred education is decidedly alien to our ancient ideals.

AMENDMENTS TO THE WARDHA SCHEME

We are of opinion that the following amendments to the Wardha Scheme are needed :

1. The cost of free and compulsory education should be fully borne by the State.
2. Education of children should be play-centred
3. Some useful vocation may be taught along with other subjects after the 12th year.
4. No alien language should be forced on the child.
5. The cost of higher education should be a first charge on the revenues of the State.

A CRUCIAL TEST FOR THE WARDHA SCHEME

It must be confessed that the original Wardha Scheme is a purely speculative hypothesis lacking concrete foundation in experience. Unlike Maria Montessori and the founder of the Project Method, the originators had no experience of scientific experimentation in Educational Psychology and Pedagogy. The Wardha Scheme, therefore, should be tested by accurate scientific methods of a purely *objective* nature. General intelligence tests and attainment tests should be employed for judging the results of the Wardha method of teaching. The very nature of the case is such that it is not possible to introduce the Wardha Scheme in all our schools at once. So, in every locality there will be Wardha Schools and non-Wardha Schools and among the latter there will be a few imparting instruction in handicrafts. Before

the Scheme is introduced in any given school, let all the children in all the schools in the locality be tested and let them be sorted out in two equal groups. Then let instruction be imparted to one group by the most up-to-date non-Wardha methods of child education and to the other by the Wardha method. At the end of every half-year let the progress of the children in the two groups be tested by the objective psychological tests. Let this process of periodical testing be carried out over a period of five to ten years. If at the end of the test period it is found that the Wardha Schools score higher than the non-Wardha Schools, then we shall have reason to revise our views. If the two groups produce the same results, then no one need be over-enthusiastic about the Wardha Scheme. And if the results turn out to be completely unfavourable to the Wardha Scheme, even then our labour would not have been in vain, for it will show that he who would launch forth into new fields of educational endeavour should first spend at least ten years in patient work in Experimental and Child Psychology Laboratories.

In the crucial test that we have proposed for the Wardha Scheme we have an absolutely impartial, objective, scientific measure of the worth of the Scheme. But the tests should be framed and scored by a board of experts in Psychology. This board should standardise the mental tests and then train the schoolmasters in administering them. The data collected by the trained teachers should be passed on to the board for statistical treatment. The results of the analysis should not be communicated to the schools concerned till the close of the five-year or ten-year test period.

Any one approaching the problem of judging the merits of any new scheme of education in a calm, unbiassed, scientific spirit will find that the method of evaluating the work of the Wardha Schools that we have suggested is the best that can be thought of. It is hoped that the Wardha enthusiasts will welcome this test and demonstrate to the world at large the merits of their Scheme.

Where children are concerned no experimentation should be permitted in a light-hearted spirit. No precaution is too great in dealing with the delicate and plastic minds of growing children. And the precaution we have suggested is the least that may be taken.

A NEW SOCIAL ORDER THROUGH BASIC EDUCATION

By G. RAMACHANDRAN

THE texture of any Social Order depends largely on the nature of education given to the community. Few will deny this truth. No social revolution can bear full fruit without an educational revolution. The Communists revolutionised education in Russia as the only way of preserving the results of their social revolution. Hitler and Mussolini attempted to revolutionise education in Germany and Italy to stabilise the foundations of the social order they sought to create. In India, where Gandhi is striving to build up what I would like to call a Satyagraha Social Order, we now see his special attempt at educational revolution.

He calls it *Nai-Talim*, at the centre of which is Basic Education. The parts of *Nai-Talim* other than Basic Education i. e. Pre-Basic, Post-Basic and Adult Education are still so much in the experimental stage, that we can speak with some knowledge only of Basic Education which we have now tested for about nine years. The question therefore is simply this, "Can Basic Education lead to a new Social Order in our country?" From this question arises the further question, "What type of new Social Order will it create and how will it create it?"

There are data enough already, rich in quality, small in quantity, to enable us to find some worth-while answer to these very difficult questions. There is no such thing as a final word in regard to what is an experiment and specially an educational experiment. Any one who attempts to make out that the final word can be said about any system of education whatever, is merely attempting the impossible. Even so it is possible to deduce certain broad outlines of development arising

from the spread of Basic Education. In studying the result of any action, if we are confident that we have produced the true quality of it, then the multiplication of it in quantity is not a task of insuperable difficulty. This idea has to be kept in mind in understanding how Basic Education builds up a new Social Order.

Basic Education plucks away the eternal book from the centre of the present system of education putting in its place work and activity. The object of Basic Education is not work or activity as such, but Education in the fullest and richest sense. Work and activity are the means, just as we think today that books are a means. But no work or activity will be worth the name in Basic Education unless it educates boys and girls all the time. In such a process where all *doing* becomes *learning*, there is nothing lost from work but everything added to it. In other words where learning is all the time generated from work, work itself becomes inconceivably more efficient and scientific. Learning also loses nothing but gains everything, because learning from work makes learning more real, fuller, true to life and so richer.

But Gandhi in Basic Education insists that all work should be purposeful and productive. Purposeful in relation to the basic facts of India and productive in terms of the basic needs of India. And India for Gandhi, as for all men of truth and understanding, is primarily the India of the seven lacs of villages sunk today in utter penury of body and mind. The logic of it is simple and inexorable. Basic Education within the circle of that logic becomes a conflagration lighting the twin fires of almost limitless production of what India basically needs and of unending knowledge where today hardly 12% of the people can read or write their own names. Production in terms of the basic facts of Indian economy and for meeting the basic needs of India's millions is a tremendous thing, which in Basic Education becomes simple and spontaneous like the breathing of air, because it is spread out in a million Basic Schools scattered throughout the length and breadth of India. The basic needs of the masses are food, clothing and housing. Once Basic Education spreads, these basic needs will be met by the work of a million schools. But that work will not be mechanical or dreary or merely material because all such work is made the instrument of learning. Where work is every moment converted into the rich substance of learning, there enters a joy which is at once profoundly creative and helpful. This is the

programme of Basic Education. But what are its deeper implications and its inescapable consequences ?

Today in our present system of education in India, specially for boys and girls between seven and fifteen years of age, we think that the more there is of book learning the more we have real learning. But in Basic Education the old equation gives way to a new revolutionary one. In Basic Education the more we have purposeful and productive work the more learning there is. In simpler words he or she who works more is educated more and learns more. Only he or she who works can gain knowledge under a system of free and universal Basic Education. Manual work and specially work with the fingers will thus hold the centre of the stage in a system of education so closely allied to actual life that such work will become the centre of life itself. In Basic Education the schools will be at the centre of village life. That is how the school can shape the pattern of the new Social Order.

There should be no doubt that work in Basic Education means manual work and work with the fingers and that such work has to be purposeful and productive. Such work therefore will inevitably produce material goods in terms of the fundamental facts and needs of India. India is one of the poorest countries of the world. Any revolution in India must raise the level of life of the common man in the country, so that, the common man will find India to be a good and pleasant place to live in. Since the whole community will have to go to work for education, there must soon emerge a community in which every member has to do his or her quota of work to produce the fundamental needs of everybody. Through Basic Education therefore we come to the gates of Communism. Let not that word frighten anybody. For, Basic Education instead of leading the community into Communism will lead it peacefully but inevitably into a new mansion in which the fundamental basis of Communism, namely the fullest economic democracy, will be found—dissociated from all the violence and shameless tactics of present-day Communism. Because, inside that mansion all will have to work for all and the training and the aptitude to do so will be given to the community from its very childhood. Boys and girls who grow up under Basic Education will have agile limbs and deft fingers and alert minds. In fact that is the deliberate aim of Basic Education. Such boys and girls

will find it strange that a Social Order can at all exist in which the millions toil and the few reap. They will insist that only those who toil should reap. They will build up in Gandhiji's words, "A casteless and classless society."

Today our leaders are intellectual leaders who have come from the upper classes. What we have is the dominance and the leadership of the intellectuals. These leaders know little of all that which moves in the heart of the common man. Their leadership has become possible because we despise those who toil with their fingers and worship those who work with their brains only. We have today a Radhakrishnan or a Sarojini Naidu who are the typical products of modern education in India. They are undoubtedly great in their own way. But a future Radhakrishnan and Sarojini Naidu would be greater persons because they would represent more fully the common man. Such a new Radhakrishnan or Sarojini Naidu would lose none of their great attainments but much will be added to them because their highest mental attainment would have come from their daily partnership with the work and life of a community governed by the fundamental law, that all must work for all. Radhakrishnan's philosophy would then climb higher heights without losing the touch of common earth and Sarojini's poetry will ring truer in terms of the reality of life. The higher culture will thus lose nothing except its unreality. After all the highest products of art in the field of painting, craft work, architecture and instrumental music even today come only from the awakening of that divine skill which sleeps inside the human finger. Gandhiji once made the poetic statement that in Basic Education he aimed at producing not only the thinking mind but the thinking finger.

Work is an enemy only to those who are engaged in some form of exploitation or other. It is not the mill-owner or other monied capitalists who alone are the exploiters. The intellectual and the mentally gifted and trained have been even greater and more subtle exploiters. Today the manual labour of the millions, without which the world as we see it will collapse, is treated with contempt and paid for with a pittance, whereas intellectual labour is raised to the throne and paid for lavishly. The producer of food and clothing and other vital necessities of life in India today is the poorest of the poor. And yet he is the salt of our earth, and the flavour of that salt is daily

being lost. Once lost, wherewith shall it be salted again? The supreme tragedy in India today is this tragedy of the real worker facing a living death.

Gandhiji offers a peaceful but mighty corrective through Basic Education. Under Basic Education boys and girls will learn to love work because they will work at producing what they need, and in so working, they will learn all that they should. A nation consisting of men and women who have grown up under such a system of education will be a nation of non-violent communists and non-violent communism or pure-hearted communism is just another name for a Satyagraha Social Order. Education through work will be a revolutionary programme of levelling and equalising in a spontaneous and peaceful process from within. No one need fear that such a levelling will lead to the dull or drab desert of mediocrity. The Basic system of education will draw out the best in every boy and girl making them true servants of the community, not through any compulsion of violence or legislation but by a new process of education which will mould them into such servants.

All caste and class distinctions come from an unequal division of labour. So long as unequal division of labour remains, caste and class will remain in some form or other. Basic Education educates the boy and the girl to become happy members of a community in which division of labour is equal. Equal division of labour essentially means equal division of wealth. Equality of wealth for every citizen is secured not by a violent seizure of the wealth of the rich by the poor but by making the rich and the poor toil alike. When the rich and the poor have to toil alike then wealth loses its present significance. Today wealth is valued because it can buy other people's labour. But in the Satyagraha Social Order, peacefully brought about through Basic Education, no one will sell his labour nor will there be any one to buy another's labour. Because all alike would have grown up in the love and pride of work. And that love and pride would be more than any other pride and love in their lives.

The whole thesis can be summarised simply as follows : Work is the law of life and work alone can really teach anything. The farther you go away from work isolating mental growth from the training of the fingers the more you have a capitalistic and exploiting social order. The nearer you come to work as the source of all learning,

thereby making work and learning one single process, the nearer you come to the ideal of the just and peaceful Social Order which is the aim of all human endeavour. Basic Education enshrines within itself this ideology and at the same time the method to achieve it. That is the claim made for Basic Education and it is a claim borne out by the experience in the field of Basic Education during the last nine years. The data available are rich in quality though as yet small in quantity but it is the quality of the result achieved which matters. Quantity is a matter for organisation and multiplication. Quality however is a spiritual result. Those who wish to have a glimpse of the spark already ignited should study the reports of work by the Hindustani Talimi Sangh, Sevagram, Wardha.



EDUCATION IN FREE INDIA AND ITS CENTRAL PURPOSE

By SUNIL CHANDRA SARKAR

THE PRESENT SITUATION

FREE India will have to make an all-out effort to grapple with her problems of peace. Education, one of her most urgent problems, will before long engage the attention of the nation and demand a stupendous effort on its part. The people of course depend in this matter, as in every thing else, on their leaders. And the leaders may very well feel a reasonable amount of self-complacency over what they have already done about it. India, before and after the last World war, saw a two-pronged attack on this difficult problem. On one front, Gandhiji's Wardha Scheme evoked an enthusiasm that carried it forward through the initial stages of deliberations and experiment and bade fair to emerge finally, under more favourable circumstances, as a nation-wide effort. On the other, the efforts of the Central Advisory Board of Education resulted in the formulation of the Sargent plan which offered an efficient system of public instruction for post-war India. The basic appeal of the Wardha Scheme lay in its association with a national ideal. The Sargent plan, inspite of the Indian personnel included in the Advisory Board which formed it, was in the main, a British gesture of goodwill and is valuable as a European expert analysis of the Indian problem.

The country, therefore, has before it, two alternative plans to choose from. The choice, however, is by no means easy because of ideological difficulties involved, and also because education has now become a Provincial subject.

In fact, the deliberations that were carried on under the shadow of a foreign power may not wholly answer the requirements of a free nation. Moreover, ~~the~~ immediate objective of the national struggle having been attained, to be 'national' in the pre-independence sense will cease to be, in itself, a recommendation of any plan. Each vital question will now have to be thrown open for free and wide-spread discussion and decided on its merits. And one may make bold to assert that inspite of the valuable work that has been done, the educational position is by no means clear and free from anomalies. Gandhiji's contribution to educational thought has not received the careful attention it deserves and is likely to be lost in a wilderness of misconceptions or only live on in travestied forms made current by popular enthusiasm. It loses something of its spirit and characteristic emphasis even in the Zakir Husain Report which is the formal document of the Wardha scheme. The Sargent plan accepted only as much of Gandhiji's plan as had the approval of Western opinion and indeed, had already been set forth in the Wood and Abbot Report.

Gandhiji has never claimed to be a thorough-bred educationist. But one of the pioneers in the field of educational thought and experiment in India, Rabindranath Tagore, has met with a worse fate than Gandhiji, in that he has been completely ignored. One wonders why. It may be due to a wrong supposition that his school at Santiniketan is only a poet's school, a place of over-refinement, a special experiment having no bearing on the problem of educational planning on a mass scale. Unfortunately, Tagore's latest educational experiment at Sriniketan has received much less attention than it deserves. Nor does it seem that our educationists have given serious attention to or explored the possibilities of the profound educational philosophy of Tagore. In this article, an attempt has been made to bring out the inner significance of the educational ideals of Tagore and Gandhiji and show how far their contribution may help educational reconstruction in free India.

NEED OF A CENTRAL PURPOSE

The country indeed may demand definite answers to certain obvious questions with regard to any plan that may be offered.

Wherein and to what extent is the education offered Indian ? Does it seek to represent the genius of the people, and if it does, with what success ? On whom shall we depend to give us a clear notion of this 'genius' and show how to derive therefrom the aim, the central purpose of the new education ? Can or should a government machinery be left to do it as best as it may ? Or should one in this vital matter, this quest for the soul of the country, eschew democratic methods and look for guidance to persons like Tagore and Gandhiji ?

To take up the last question first, the culture and traditions, ideals and aspirations of a nation must live again within a living human personality before they can find release. Unless they pass through such living media they remain unconnected and perplexing. Scholarship and research can at best offer intellectual syntheses. It is the function and privilege only of the greatest minds, not only to acquire, but also to live over again the past experience of the nation and integrate it into a new force. There cannot be any doubt that only two great men of India fulfil these requirements—Tagore and Gandhiji. They have realised, not merely in the abstraction of thought, but in their lives, syntheses of Indian culture, which are as much Indian as personal. Like all creative artists they have been able to reach the level of the impersonal only by being deeply personal. The educational systems they envisage are as thoroughly imbued with their respective life-philosophies as any other creative activity through which they sought to express themselves. And if we do not intercept their messages by putting up an obstruction of ideas borrowed from the West, something like a central purpose may yet be revealed to us and determine the course of our education. If on the contrary, we are prepared to remain satisfied with just a variation of the Western type, we can do no better than accept the Sargent Plan.

One thing appears from the nature and trend of educational discussions, official and non-official, in recent years. Problems of organisation and administration, curriculum and method have received the fullest attention, the wealth of western knowledge and experience in these matters has been freely drawn upon and expert advice and assistance fully availed of. This is, of course, as it should be. But the question of finding out the Indian element or character that should distinguish this education from all other systems of education

inspite of the many features that it must have in common with them seems to have been grievously neglected. Not that there has been no talk of this or that purpose of education : for instance, that it should build up national character and teach people to be efficient members of society and responsible citizens. Obvious as these objectives are they must imply either that “social efficiency” and character, as understood in Western countries, are aimed at or that the expressions, used in a general and pointless manner, merely cover a lack or vagueness of thought.

Social efficiency can mean nothing unless the society concerned and its destiny are visualised. National character can only be defined in reference to the ideals and aspirations of the nation. If India wants to follow in the footsteps of the Western nations, all that she has to do is to meekly accept their idea of progress even as Japan did and import an educational system and machinery bearing the impress of their aims and ambitions. If on the other hand India chooses to realise her own destiny, she must clearly envisage her goal—the values of life, the type of culture and civilisation she would uphold and fight for, the socio-economic order that would make them possible, the national and individual character that would make for the desired end. Only then can she define the central purpose that should motivate and guide her national life and accordingly, her education. Education is as much an expression of life as it is a preparation for it. Like life itself, it tends to drift and deviate the moment it happens to disengage itself from the one dominant purpose that impels it. That is why the first and foremost task of educationists is to find out the purpose. It will be absurd to hope that the purpose will reveal itself some day, phoenix-like, from the ashes of a decadent culture. It would be futile to try to build the framework of education first and then tack the purpose on to it. One must begin with the purpose and then endeavour to devise a suitable medium through which it can express itself.

GANDHIJI'S CONTRIBUTION

The two propositions which form the principal features of the Wardha scheme are now well-known. They are that education should be imparted through a basic craft at least during the first seven years

of compulsory training called the basic stage. And that the sale of the products of craftwork done under this system should make the system self-supporting. The educationists who had the privilege of discussing these two propositions either privately with Gandhiji or at the Wardha Education Conference, did so from different angles of vision. The facts and principles that emerged from these discussions and Gandhiji's answers to the different points raised are summarised below. These may be taken to have been generally approved by the educationists assembled.

The principle that education should be imparted not through passive reception but through a productive activity is approved by educationists all over the world. Among all kinds of productive activities craftwork is acknowledged to be specially suitable for educational purposes. Psychologically it is sound because it saves the child from the tyranny of purely academic and theoretical instruction and balances the intellectual and practical elements in the child's experience. From the stand-point of educational method, it educates both body and mind in co-ordination, makes the knowledge given through it concrete and real to the student and effective in his life. From the social view-point also this craft-centric education is desirable because it gives the student earning power and prevents him from becoming a drag or parasite on the society, it breaks down artificial social barriers and puts the student and the artisan on the same footing, and moreover it trains him up in citizenship by actually making him share its obligations by repaying at least a part of his debt to the State. And lastly this education is best suited to prepare the students for and make them the instruments of a silent social revolution. Based on the spirit of non-violence as it is, it holds out before the students the prospects of a co-operative community free from communal and international strife as also from exploitation of one class by another in any shape. It inculcates the spirit of service in the students by which alone they can create and belong to the new social order.

It is interesting to note that this scheme, when it was first enunciated by Gandhiji, was found "not original" by one educationist but hailed as "revolutionary" by some others. In fact it is both. The mere inclusion of a craft as the central activity cannot be accepted as a Gandhian contribution, because apart from identical experiments in Europe and America, Tagore's experimental School at Sri-

niketan had already worked on those lines for quite a good number of years. But the real Gandhian contribution lies elsewhere and there it is definitely revolutionary. It consists in the life-philosophy, the social outlook he seeks to impart through craftwork, the spirit, the mental temper he wants to inculcate. He makes craftwork the pivot of his educational system as he made the Charkha the pivot of the national struggle for independence. Education, as he conceived it, is no less a struggle for freedom—freedom from ignorance, inefficiency, insecurity, oppression, exploitation, injustice. Education for its own sake has obviously no appeal to Gandhiji. Cult of power without a definite end in view would seem to Gandhiji a dangerous process. He can conceive education only as a dynamic force leading to a definite destination.

He says : “My plan to impart primary education through the medium of village handicrafts like spinning and carding, etc., is thus conceived as the spear-head of a silent social revolution fraught with the most far-reaching consequences. It will provide a healthy and moral basis of relationship between the city and the village and thus go a long way towards eradicating some of the worst evils of the present social insecurity and poisoned relationship between the classes. It will check the progressive decay of our villages and lay the foundation for a juster social order in which there is no unnatural division between the ‘haves’ and ‘have-nots’ and everybody is assured of a living wage and the right to freedom Lastly by obviating the necessity for highly specialised talent, it would place the destiny of the masses, as it were, in their own hands.”

If we accept this aim, we shall see with what unbelievable insight and inventiveness he has fashioned the medium through which alone it can work. Gandhiji does not choose craftwork merely as a means to what is known as liberal education. Because there are innumerable life-activities which could be similarly made use of for educational purposes. Had that been the chief objective, it would indeed have been better to organise, not one kind of activity as craft involves, but a series of varied activities. That would give the child a happier time and make his learning as vigorous and real as craftwork. Correlation of different subjects also could have been made more natural and effective that way. Painting, music, writing, thinking and even speaking are creative

activities that answer the essential requirements of educational method and must be utilised. One rather feels that as a protest against the utter passivity of the educational process in the past, educationists are now laying too much emphasis on external activity. There cannot be any objection to the theory of 'activity curriculum', but in constructing it, 'activity' should be taken in its wider range of meaning as already suggested and not merely in the limited sense of the more vigorous and external types of activity. Hence the activity aspect is neither the only nor the most important explanation of Gandhiji's choice of craft-work as the centre of his scheme.

Gandhiji believes character-building to be the chief aim of education. He wants to make this the central purpose of his scheme and every thing else subordinate to it. He knows from experience how systems of education have either shirked this responsibility altogether, or sought to do it through moral and religious instruction, or left it to be indirectly effected by a general course of studies. He also knows how miserably they have failed in each case. The defect of these systems is that they chiefly aim at providing intellectual training and an assortment of knowledge and information and secondarily, if at all, at character-building. Gandhiji, on the contrary, concentrates his attention on the most vital problem of life, the solution of which, he believes, will make all other attainments easy and matters of course. He does not mean by character merely a collection of certain skills, habits and principles of conduct. He regards it as the expression of the whole personality including its ethical and spiritual aspects. Gandhiji undertakes to do what even the boldest educationist of today never thinks of attempting. He brings the moral and even the spiritual aspect of human personality under educational control. Again Gandhiji does not conceive character as an unrelated phenomenon, something self-contained and self-sufficient, independent of its environment. He views it as a dynamic force proceeding in a definite direction. An individual must live his own life, the life of the society or nation he belongs to, as well as the life of Universal Man. He must play his role in the drama of human destiny. Conserving within himself the wisdom of the past, making full use of his national heritage, he must try to solve the problems which beset human society. Identifying himself with the greater interests of society as a whole and holding to scorn

mere personal advantage, he should collaborate with his fellow-beings to bring about a new social order. If he can do this he will prove himself a man of character. Gandhiji claims that the building up of character in this sense is possible through the medium of craftwork.

Craftwork does call forth certain qualities and mental attitudes. Cool judgment, patient and sustained pursuit of an objective, self-reliance, awareness of the relation between merit and achievement, labour and its result, consequently a sympathetic understanding of the structure of society and its defects, faith in peaceful methods, willingness to work hard and long in order to remove a difficulty—personal or social—in fact if one goes on enumerating the concomitant mental processes, one gets a complete picture of an ideal Satyagrahi. Craft-work properly taught can give the student not only a vivid idea but a personal experience of the basic problem of human life in a historical perspective,—that of his economic adjustment. It is curious that economics, the most vital problem of human life, should always have been avoided in education except in the University stage, where it is taught theoretically. In a flash of genius Gandhiji discovers that children have so long been denied the privilege of receiving economic training only on a foolish pretext. Economics is neither degrading nor unsuitable for children. On the contrary training in economics is perhaps the most important factor that can determine character and prevent to a great extent the possibilities of frustration and disaster in future life. Gandhiji writes : “True economics never militates against the highest ethical standard, just as all true ethics to be worth its name must at the same time be good economics.”

So we see character and economic training are the two considerations that weigh with Gandhiji when he makes his choice of a suitable vehicle. He can impart through this vehicle his philosophy of non-violence and truth which represents one abiding aspect of Indian culture. That is how his system becomes Indian without ceasing to be universal. One suspects, of all the crafts, spinning is nearest his heart. It is not difficult to associate spinning with spiritual experience. Concentration of purpose, steady and sustained effort, unshakable patience in bringing a slow and monotonous process to a successful, though expected termination, an unruffled serenity of mind combined

with an ever-wakeful attention to detail, and above all a voluntary surrender of self to an experience which is non-exciting yet wholly absorbing, peaceful yet vigilant, productive yet not obtrusively selfish—this is what the spinning wheel demands. And this indeed constitutes an experience which is nearer to that of non-attached work or *Niskama Karma*, as described in the Gita, than any other common human experience.

A wrong notion of child psychology, almost universally held, had so long prevented the inclusion of 'work' in any form in the child's curriculum. But an adult occupation is not necessarily uninteresting to and unsuitable for children. On the contrary, children find pleasure in doing what the grown-ups do. To deny them that profitable experience and the opportunity of getting used to the sense of responsibility and discipline and the self-satisfaction associated with it, on the wrong supposition that it will harden them and crush their finer sensibilities, is as foolish as not letting a child walk lest he should fall and hurt himself. A child can prepare himself for the world which awaits him not by avoiding its implications but by accepting them and getting attuned to them. Swimming can be learned only through swimming and work through work. The mere putting off of work does not make the later introduction of work easier. On the contrary, the School is not a place and should not be a place shut out from the stern realities of life. School life is not an escape from life, but a preparation for it; the only difference between the two is that whereas life is relentless and unforgiving the school gives the child protection and active help. The positiveness and daring with which Gandhiji gives productive work its rightful place in child-life reveal his unerring instinct in respect of the values of life. Far from violating any educational principles, Gandhiji removes a misconception and makes an original contribution in the new principle he adumbrates.

But as could be anticipated, even the Zakir Husain Committee Report shows signs of flinching and wavering, when it seeks to meet adverse criticism with this argument: "Without entering into a controversy about the respective merits of industrialisation and the rural economy, we want to point out that there is no necessary, logical connection between the scheme of basic education and either the industrial or the small-scale village economy." This indeed is a

statement that almost denies the social purpose, the element of revolution in the scheme. Then again in explaining the self-supporting basis of the scheme, it offers something like an apology : "Even if it is not self-supporting in any sense, it should be accepted as a matter of sound educational policy and as an urgent measure of national reconstruction. It is fortunate, however, that this good education will also incidentally cover the major portion of its running expenses." And the Sargent plan unceremoniously throws the two original and important aspects of Wardha Scheme overboard. It does not endorse the introduction of a basic craft in the lower stages where it believes "the activity will take many forms." About the self-supporting aspect it refuses to accept "that education at any stage and particularly in the lowest stages can or should be expected to pay for itself through the sale of articles produced by the pupils."

In practical life different classes of problem get mixed up. The problem of education, for instance, cannot be isolated from social, political and economic problems. Only a master mind can rise to a full awareness of all the issues involved and evolve a policy which satisfies the maximum number of requirements. In adumbrating his educational plan Gandhiji harmonises natural interest with international relationships, practical expediency with educational theory, the school with the family, the society, the nation and the world.

TAGORE'S SCHEME

Rabindranath Tagore, who is yet to be discovered as the world's greatest educational thinker and experimenter, approaches education, as he approaches life as a poet, with a totality of vision, a myriad-minded awareness of its innumerable implications, which has never been equalled. It is not possible in this article even to touch on his manysided contribution to the domain of educational thought. An attempt has, however, been made to indicate the central import of his educational philosophy and to bring out its implications by contrast.

The dominating purpose of Gandhiji's system of education is to ensure the production of character on a mass scale, character which may develop individual possibilities freely only within the limits of the one supreme ideal which it must accept and strive to realise in co-operation with brothers of the same faith. It is something like a moral

regimentation, a conscription of service for the eternal war, not of one nation against another or one race, religion or creed against another, in which case it would have been as bad as the German system of education under the Nazi regime, but of truth against falsehood, good against evil. It is a war between right and wrong which has as much to be waged externally between one man and another, one class and another, as internally within the mind of each man. Tagore has not disregarded what one might call the operational aspect of truth, but in his system the main emphasis is on its manifestation. One eternal aim of human life is to know and to realise. The noblest *Sadhana* in ancient India aimed at this communion of the individual self with the universe around. Education according to Tagore is a process through which the mind can grow and reach out of itself and establish a *Yoga*, a community of spirit with man and nature. Necessarily therefore, Tagore also emphasises character, but in a different manner. Whereas Gandhiji depends on a common mission as the chief factor in character building, Tagore depends on a common religion, the religion of man. A mission makes an urgent demand and obtains a quicker response. A religion is slow in its growth, though it brings much more of the human personality under its compass. A mission may finally evolve a religion, a religion may from time to time emerge in a mission. But still the difference is there. And it must be admitted that a religion is after all a larger and more abiding concept than a mission, the scope of which must be limited by the scope of the particular problem it represents.

In Gandhiji's basic system the student learns through the basic craft, and learns mainly whatever knowledge can be correlated with it. He looks at the world through a social purpose which tinges the things viewed with its own interest and rescues them from the vagueness of an unrelated generality. But, if the purpose brings the particular aspect of truth under sharp relief, it at the same time isolates it. It correlates the fact known with the personal experience of the knower, but makes the correlation of that fact with others all the more difficult. Because, only a limited portion of the reality of life and nature can be brought under the view of any social purpose, however big and universal. The only interest which can hold together the different aspects of reality is the pure interest of truth.

The glory of man is that his realisation and vision far transcend the range and scope of his problems. The poet, the scientist and the prophet, the philosopher and even the historian are in quest of truths which cannot be harnessed to any utilitarian purpose.

In fact both the views of truth are indispensable. One must know truth as it affects the life of the human race as also of the individual, in order to live and behave intelligently in the social context. And one must at the same time know truth independently of utilitarian purposes in order that individual mind may find its richest fulfilment. A system of education that fails to create in child mind either kind of interest is defective.

Tagore envisages a system which will serve both the purposes. The 'Social purpose' Tagore enunciates in this manner: "To introduce into our school an active vigour of work, the joyous exercise of our inventive and constructive energies that help to build up character and by their constant movements naturally sweep away all accumulations of dirt, decay and death. In other words, I always felt the need of the Western genius for imparting to my educational ideal that strength of reality which knows how to clear the path towards a definite end of practical good". This indeed is a universally acceptable purpose and forms the keynote of the Wardha scheme also, but with a difference. In the Wardha scheme this purpose is intended to work not merely as a general principle of outlook and conduct but in pursuance of a definite socio-economic plan. How far the introduction of any such particular theory or plan is admissible in an educational system is a disputable point. Many educationists will repudiate any such fixed motive and leave students to grow freely under a general social inspiration till they enter upon the world and have to make their choice of a more definite objective. But one may argue that the European systems, while they apparently provide for freedom, actually influence the students in an indirect though inescapable manner to identify themselves with, and work for a particular socio-economic ideology, which with the industrialism, exploitation and war that it brings in its train, has reduced human civilisation to its present state. It may indeed be not only advisable but urgent to control this kind of freedom which is another name for slavery, though a voluntary one, and substitute a definite social objective. Based on non-violence and justice, Gandhiji's social objective may

claim acceptance not only in India whose cultural traditions it represents, but of the whole world.

The other aspect Tagore includes seems to have no counterpart in the Wardha scheme which shows a lack of awareness in this respect or at least a lack of adequate emphasis. Tagore wants an educational institution to be a place "where we can work together in a common pursuit of truth, share together our common heritage, and realise that artists in all parts of the world have created forms of beauty, scientists discovered secrets of the universe, philosophers solved the problems of existence, saints made the truth of the spiritual world organic in their own lives, not merely for some particular race to which they belonged but for all mankind".

Apart from this intellectual aspect of education, Tagore includes Art not as a special attainment but as an integral part of education. Here also, one feels that the Wardha Scheme, even though it includes music, fails to rise to a full realisation of the value of artistic activities. "A large part of man", says Tagore, "can never find its expression in the mere language of words. It must therefore seek for its other languages—lines and colours, sounds and movements".

THE SYSTEMS OF TAGORE AND GANDHIJI COMPARED

A comparative study of the two systems reveals similarities which almost amount to a blood-relationship and differences which however are not irreconcilable, as summarised below.

Each seeks to make his educational system the vehicle of his philosophy of life. This philosophy in each case is the embodiment and final fulfilment of a promise implicit in one major aspect of ancient Indian culture and at the same time in consonance with universal truth as realised in different countries and times. Gandhiji's truth and non-violence are akin to, almost identical with Tagore's message of love and universal brotherhood, but still they are distinctly marked off as two distinct attitudes towards life. Whereas Gandhiji concentrates on the eternal problem of evil and evolves a philosophy of action, something like a simplified version of *Karma-Yoga* suited to the needs and abilities of each and every man, Tagore centres his philosophy on the joy of life, the eternal *Ananda* of realisation and expression which does not exclude action. Gandhiji establishes the

everyday reality of life in his system and saves his education from the danger of 'escapism' in any form ; he gives it a grip over the student mind which has so long been the dream of all educationists. Tagore presents reality in its largest perspective yet attained by man and saves education from the danger of all narrow limitations of place and time and people. If Wardha scheme is given a thorough trial which it deserves, Gandhiji may discover that although he has given education a machinery much more amenable to control and responsive to stimulus than ever before, he has not provided for a supply of the motive power. Recently in the face of country-wide havocs of violence, he declared that he had made a mistake in expecting that non-violence could be practised by cowards. Non-violence, a successful weapon against wrong, must presuppose an essential strength of character on the part of the men who seek to employ it. Gandhiji's education also starts with the assumption that given a definite objective, the common man can live up to it. Any mission, social or otherwise, can only be nourished and sustained by a deep and abiding realisation of the values of life, to provide for and ensure which is the greatest task of education. But the Wardha Scheme inspite of the elucidations of the Zakir Husain Committee, gives this aspect incomplete emphasis.

Education systems have to be built up on the basis of an organic unity. It will not do to start with one main purpose and include what it cannot encompass by means of mere addition of details. The central purpose of Gandhiji's scheme being what it is, it cannot hope to achieve the fulfilment of a larger purpose as a by-product. Tagore chooses a centre which is universal and all-encompassing. The motive force he provides is *love*, akin to, but wider in implication than *ahimsa*. His scheme need not be further amplified here because he is the first and greatest contributor among Indians to the educational thought of the world and his many writings should be studied by all educationists of India on whom the huge task of educational reconstruction will devolve. But we suggest here that the schemes envisaged by Tagore and Gandhiji have no inherent contradiction and that it is perfectly possible to include the Gandhian element within the Tagore scheme, thereby making the latter more vigorous in its directive influence on social life and saving it from the risk of social inconsequence.

From the earliest beginning of educational thought and practice the centre of education has shifted many times. In ancient India, education centred round the Guru and his spiritual experience and all other factors of education including the students had to be accommodated to this central fact. For many years again, and all over the world, a fixed curriculum remained the all-important thing which had to be forced down the throat even of unwilling victims. While this has not ceased to be in vogue, in many places and practically all over India, the progressive theories of education have made education child-centric. But this also is inadequate although it has given certain principles which must be universally accepted. The aim of social efficiency is very much like the aim of the second type of education which emphasises the 'content'. Exclusive attention to the child, to individual aptitudes and requirements which child-centric education demands, may not be consistent with a demand for a definite standard of social efficiency. In fact, undue emphasis on any of the three factors in the educational process, viz. student, things to be learnt and teacher, is bound to lead to a loss of equilibrium. We have to find out another centre which will harmonise the different factors and ensure due importance to each. Tagore makes 'life' the centre, not the life of this child or that, nor even a particular aspect of human life in preference to some other, but life as a whole, and at its richest and best, jointly lived by teachers and students. If this remains the centre of attention, the different factors are naturally correlated as also the different aspects of knowledge. To try to correlate different subjects through a particular kind of activity, however rich in possibilities, is futile. Education will never attain its true objective unless it concentrates upon life and succeeds in inculcating life-interests for their own sake. All matters of knowledge, information or social purpose should be ruthlessly rejected unless, and, except in so far as, they find entry through such living impulses. The teacher should be an artist of life above everything else, the curriculum should wholly aim at providing opportunities for the expression of individual and community life, the student should do or learn nothing that does not directly contribute to his happiness and efficiency as a co-sharer in a joint life-enterprise. Naturally therefore, environment must receive much more importance than at present and schools and

educational institutions become arenas of life and not merely of certain types of activities. The chief aim of educational method should be to enable the students to plan and live their day-to-day life with maximum profit and enjoyment.

Provided this life-centric education is accepted, the following points will demand instant attention. How to organise the school environment and programme in such a manner as to capture the Spirit of Life in its purest and at the same time most universal form, so that it is neither too narrow and lop-sided, nor too vaguely general and undefined ; neither too much controlled, nor wholly incompatible with intelligent planning ; neither a mere adaptation of ordinary life as the students found it at home, nor entirely a higher cultural life cut off from the social scene ; neither violently opposed to the prevailing social order nor too meekly acquiescent ; neither divorced from the country's past nor reactionary to its future potentialities ; exclusive neither of urban life with its science and efficiency nor of rural life with its simplicity and natural setting ; lastly, suppressive neither of the richest fulfilment of individual possibilities, nor of the most generous growth of community life. Santiniketan is Tagore's tangible answer to all these questions. Many thoughts and ideas on educational organisation which he never set down in writing are writ large all over the life and environment of Santiniketan, an analysis of which may be of the greatest help to the organisers of education in India. But such an analysis must form the subject matter of another article.



INDIAN EDUCATION IN UPANISHADIC AGE

By KSHITIMOHAN SEN

Indian civilization can be compared to a vast delta formed by the deposits of various strata of culture. It is again like a confluence of different streams, a meeting place of races and nations who constitute the "ocean of India's humanity." There were in India, before the Vedic Aryans, the Dravidians with a rich civilization of their own, and prior to them were other more or less advanced peoples. To the credit of the synthetising genius of India it must be told that none of these peoples, whether original inhabitants or new-comers, tried to exterminate one another either politically, socially or culturally. The result was that they lived amicably side by side and built up a unique civilization—"a web of many-coloured threads", whose bewildering pattern confounds the analytical critic. But a man of deeper and more sympathetic understanding will easily detect that one unifying thread which runs through the warp and woof of Indian civilization. That unifying factor is the spirit of tolerance and of co-operation. In spite of temporary set-backs and sporadic aberrations, that spirit persists, it is implicit in the *genius* of India.

In speaking of education in ancient India, we are constantly reminded of this national genius which motivated the life and activities of our forbears in various spheres of culture and notably in the field of education. Here, too, we come face to face with that rich fusion of Aryan and Pre-Aryan elements. The question of supplanting one by the other did not arise. There was all through that unconscious endeavour to understand and appreciate, adapt and adjust. There was no attempt at drab uniformity of regimentation, of imposing one

tradition or outlook on another. It was as if the Dispenser of India's Destiny knew that the "perfection of unity" lay "not in uniformity but in harmony."

It is this harmony of cultures and traditions of Aryans and Non-Aryans, their mutual tolerance and goodwill which characterize their contributions in the field of education. But before we proceed further in the matter we should do well to compare and contrast the ideal or philosophy of life of the Aryans and Non-Aryans which most powerfully and profoundly influenced their system of education. The principles, organisation and method of both secular and religious learning in ancient India were largely determined by the attitude of mind, habits and customs and the spiritual faith or beliefs of her many peoples.

It is not generally appreciated that some of our most precious heritages are derived from Pre-Aryan peoples. An ascetic view of life, the spirit of detachment from and renunciation of worldly pursuits are of Pre-Aryan origin. So is that beautiful conception of *Nirvana* which forms the final aim and goal of two of India's noblest faiths—Buddhism and Jainism. The custom of congregation in holy places—*Tirthas*—is also Pre-Aryan. This habit of pilgrimage to distant corners of this vast sub-continent brought them into direct contact with the land and its people. Jains and other heretics were called *Tairthikas*, because the tirtha was their place of initiation. It was in these places of pilgrimage that big conferences were held for learned discussions. Thus, these bathing festivals at which people foregathered from all over the country, were, in a way, a cultural institution for the exchange of thoughts and ideas.

Another characteristic of the Pre-Aryan civilization was the high regard in which Man was held and the deep attachment shown towards Mother Earth. The reverence for Man and Earth is conspicuous by its absence in the earlier Vedas. The idea of asceticism and renunciation was foreign to them. Although they upheld and encouraged the pleasures of family life, their interests were not for this world so much as for the other. To them, the mythical gods were far more important than Man and the prospects of heavenly happiness far more tempting than earthly pleasures. This other-worldly attitude of the Aryans was symbolised by the sacrificial altar—*yajñasthala*—where they gathered together in big conferences and

performed sacrifices to propitiate the denizens of heaven. Thus the place of sacrifice served the same purpose for the Vedic Aryans as the bathing festivals did for the Pre-Aryans. It was round the sacrificial altar that the Aryans assembled and gave their exposition through dance, music, historical recitals and other arts.

There is a beautiful story about the *yajñasthala* which brings out the contrast and difference between the Aryan and 'heretic' views of life. A Vedic sage had two wives, one a high-caste Brahmin and the other an untouchable Sudra. At the time of a sacrificial conference where the novitiates were to be initiated into the mysteries of the Supreme knowledge—*Brahmavidya*—the *rishi* accepted the son by the Brahmin mother as his disciple but ignored the low-born child. Deeply aggrieved, the child went to his Sudra mother and told her of his humiliation. She tried in vain to console her son. In the anguish of his heart he cried out: "Who will impart knowledge to me, if my own father ignores me at the place of sacrifice?" "I am a Sudra", said the mother, "a child of the soil. Whom can I appeal to but to Mother Earth?" Supplicated by the mother, the story goes, Mother Earth—*Mahi*—appeared before her and said: "In me is deposited all sciences and wisdom. Let me have the child. I shall initiate him into all the *Vidyas*." It is said that at the end of twelve years the child was returned to his Sudra mother fully enlightened. The knowledge he received was very deep, positive and rooted in the basic truths. Thenceforth the child came to be known as *Mahidasa*, the Servant of the Earth; he was also called *Aitareya*, son of a low-born mother. *Aitareya* grew up to take a most successful and noble revenge on the Brahmins of blue blood. He became the far-famed author of the wonderful *Aitareya Brahmana* which holds the key to the inner meaning of the earliest Veda, the *Rigveda*.

The moral of the parable is that there is no preceptor like *Mahi* and the greatest education we can get is to be had from Nature. The wisdom we get from her is basic, true and deep. The prominence given to the Earth is also to be seen in the *Bhūṣparśha-Mudra* current among the Buddhists and others. When they wished to testify to the truth of their assertion, they would touch the earth and thereby implore the Mother of Life to bear witness. This devotion to Mother Earth reached its crescendo in that beautiful hymn to Earth—the

Prithvi Sukta—which features in the Atharva Veda.¹ The ancient poet invokes the Earth as the earlier Vedas invoked the Heaven. “This Earth is fulfiller of all,” goes the *Sukta*, “sustainer of all, repository of everything beautiful and precious, the unmoving refuge of all moving things.” Again : “Mother Earth, thou art draped in the colours of the fire, but your mother’s lap is dark and green. Thou art my mother O *Bhumi* ; I am thine own son.” “O Mother Earth, may I get true shelter in thee.”

Side by side with this deep devotion to the Earth we come across, in the Atharva Veda, incomparable passages eulogising Man. Thus it is in the fourth Veda that we find the ancient seers free to a great extent from the god-and-heaven obsession. They began to realise Man and Earth in all their wonderful greatness. Historically speaking, the Atharva Veda marks an epoch of Indian culture when the best of Pre-Aryan tradition fused into and became one with the tradition of the Vedas. This fusion, however, was not one of easy accomplishment. The orthodox completely ignored the Atharva Veda and recognised only the three earlier Vedas. Nevertheless there is ample evidence to show that the Vedic pharisees grew gradually tired of their artificial and ritualistic learning, their preoccupation with set practices and philosophical abstractions. On the other hand, there arose among the unorthodox Non-Aryan elements an increasing desire to learn the higher truths and to plumb the depth of the Aryan philosophy. Thus the two elements began to meet each other half-way and the spirit of mutual co-operation and understanding began to take root in the hospitable soil of India. It was a reconciliation in the realm of the spirit and there are many beautiful stories told about how this came to pass.

A Vedic priest Aruni by name seems to have realized the futility of his own ritualistic knowledge. Accompanied by his son Svetaketu he presented himself with due humility before the Kshatriya King Chitra Gargayani. Fuel in his hand, as the emblem of discipleship, the sage belonging to the family of the proud Gautamas besought initiation from the King.² Again, in the *Prasnopanishad* portion of the Atharva Veda we come across the story of how some seekers after

1 Atharva Veda XII. I.

2 Kaushitiki Upanishad I. I.

Truth, belonging to the highly respected Bharadwaja family sought illumination from Pippalada who was deep in the mystery of *Brahma*.

In the *Four-Asrama* system also, we find the same mingling of Pre-Aryan and Aryan traditions. The Vedic ideal of the enjoyment of family life and the innate asceticism of the heretics were linked up as two important stages within the same system. The Vedic influence is apparent in the two earlier stages—*Brahmacharya*, which is the discipline for family life and *Garbhashtya* or the family life itself. The Pre-Aryan element is stronger in the two later stages—*Vanaprastha*, the life in the forest, and *Sannyasa*, the life of the recluse.

The Atharva Veda, and the *Four-Asrama* system are only the preliminary stages of the fusion of the two types of culture which reached its culmination in a rich synthesis in the *Upanishads*.⁸ Even the *Upanishads* were taboo in the orthodox Vedic circles. They were not welcome in places of sacrifice, nor were they acceptable (*grihya*) in respectable social gatherings. Like the early Christians of Rome, the Upanishadic preceptors had to seek refuge in forests.⁴ Their discourses therefore came to be known as *Aranyakas*. It is under such circumstances that the *Tabovanas* of ancient India came to be established as so many shrines of learning. These forest-schools harmonised the best elements in both the Aryan and Pre-Aryan traditions. The education imparted in them centred round the Guru who symbolised the highest knowledge, the transcendental values of life. Nor did the Tapovana education ignore the Earth and her gifts.

The example of a pure life dedicated to the cause of truth, the bounty of Nature in her wonderful variety of seasons, made for a life rich in realisation and beauty. Here was an example of learning by living, of education for a fuller and more complete life.

Thus, we find that India has always been animated by an eager desire for wisdom and in the Upanishads and other ancient records we come across ample evidence of the keenness with which know-

8. *Let.* While sitting. The name signifies that the disciples had to receive the deepest spiritual truth sitting at the feet of the Guru.

4. Some of the Gurus adopted the peripatetic method for dissemination of wisdom. This method was in the direct line of tradition of the ancient *Tawrtukas*. It is curious to think how this custom gained in popularity among the Buddhist Sramanas and Jain Tirthankaras. The peripatetic method came more congenial to them and we come across in the Upanishads the reference to many wandering preceptors who were known as *Charakas*. The *Charakas* had no fixed habitation, they would move from one place to another imparting knowledge. Considering the absence in those days of the modern conveniences of travel we are amazed at the amount of educational work achieved by those wandering teachers.

ledge was sought and given in those days. We also come to know of a succession of renowned teachers, with different systems of philosophy, living in the Tapovanas. We get glimpses of the rise of Kasi, Videha, Panchala and other places as centres of popular culture—fit seats for the future universities. As a matter of fact, Jain and Buddhist monastic universities later came to take the place of those very forest hermitages. Both in the previous age with its characteristic quest for Brahma, and in the succeeding secular age of Buddhism, the educational methods were alike based on spiritual *rapproch* between the Gurus and their disciples. Education was looked upon as an achievement of common endeavour. But even more important than education was the act of living itself. "Our *Tapovanas* were not abstracted from life," observes Rabindranath in the *Centre of Indian Culture*, "there the masters and students lived their full life ; they gathered their fruit and fuel ; they took their cattle to graze ; and the spiritual education, which the students had, was a part of the spiritual life itself which comprehended all life."

It is interesting to note that the Upanishadic tradition thus born of the union of two earlier traditions, Pre-Aryan and Vedic, lived on in the life of the various sects and communities of India inspite of their differences in ideas, beliefs and outlook. The same tradition persisted in such indigenous seats of learning as the *Chatuspathis* and *Tols* which came to be established after the decay of the monastic universities like *Nalanda* and *Taxila*. Even during the dark days of decadence of our national culture, the picture of these hermitage-schools was never wholly obliterated from the memory of our people. It was given to the living imagination of Rabindranath Tagore, India's national poet, to revive this tradition and breathe new life into it.

It is a happy sign of the times that our educational thinkers are more and more coming to realise that true education consists in learning by living. If this view can gain the support which it should, we have to go back and take lessons from the tradition which evolved of itself in this country. The *Tapovana* ideal is in perfect accord with our national genius. Any scheme for national education, therefore must accept this ideal for its own success. It may have to be re-orientated, the details may have to be modified or changed to suit the changed circumstances, but basically the ideal should be the same.



HIS FIRST HISSEN

By Vinayak Mason

EDUCATION FOR NON-VIOLENCE

By GURDIAL MALLIK

It is said of Napoleon that one day, while still at the white heat of victory on the field of battle, he was overheard to say in his tent : "There are only two powers in the world ; those powers are the spirit and the sword. In the long run the sword will always be conquered by the spirit."

What made him bear this testimony to the ultimate truth and triumph of the spirit ? It is the consubstantiality of consciousness between the Self or Spirit of the universe and its miniature representation, radiance or reflection in the soul of man.

And it is faith in the existence, impact and influence of this spiritual element in his personality that, in his lucid and luminous moments, compels every one to confess to the superiority, both in sanity and in strength, of the soul over the body.

In other words, man believes by insight, if not by sight, in the purity and potency of Non-violence as against the glamour and ghastliness of Violence. Hence, the repeated call of all the Teachers of Humanity, in one form or another, to mankind : "Seek ye first the Kingdom of Heaven and everything else shall be added unto you."

Following in their shining footsteps Gandhiji says : "The Kingdom of Heaven is *ahimsa*."¹ And *ahimsa* is "universal compassion," he observed only the other day in Calcutta.²

It follows, then, that Non-violence is neither negative nor passive, for only an affirmative and active principle can be all-pervasive. To quote Gandhiji again : "Non-violence to be creed has to be

1 *Harizan*, 14. 8. 86. 2 *Ibid*, 81. 8. 47.

all-pervasive...the panoplied warrior of truth and non-violence is ever and incessantly active.”⁸

And there are five simple axioms of this creed :

(a) Non-violence implies as complete self-purification as is humanly possible ;

(b) Man for man the strength of non-violence is in exact proportion to the ability, not the will, of the non-violent person to inflict violence ;

(c) non-violence is without exception superior to violence ; *i. e.* the power at the disposal of a non-violent person is always greater than he would have if he was violent ;

(d) there is no such thing as defeat in non-violence ; the end of violence is sure defeat ; and

(e) the ultimate end of non-violence is surest victory—if such a term may be used of non-violence—in reality, where there is no sense of defeat, there is no sense of victory.”⁴

Succinctly stated, such is the faith of the soul of man in Love that he feels sure that before its light the serried ranks of self-interest and self-aggrandisement will be routed as is darkness of the night at daybreak.

II

But Love is science as well as art ; it postulates study as well as self-discipline ; it is not mere fantasy or fiction, it is full-fledged philosophy of the flowering forth of the human spirit that has been basically fashioned “in the image of God.” The image may have been covered with the dust of delusion, accruing from the unsifted instincts, appetites and experiences, and tenets and traditions of the adult, intellectual life. But the same can be scraped off and should be scraped off, if the image is to reflect the Reality. “The acquisition of the spirit of non-resistance is a matter of long training in self-denial and appreciation of the hidden forces within ourselves. It changes one’s outlook upon life. It puts different values upon things and upsets previous calculations. It is the greatest force because it is the highest expression of the soul.”⁵

In short, he who desires to practise the discipline of love for

humanity will have to move away, whatever be the cost or crucifixion, from the straight path of personal ambition and advancement to the open road of impersonal, altruistic achievement ; he exchanges isolationism and egotism for universalism and otherism. "Non-resistance is restraint voluntarily undertaken for the good of society."⁶

But as the world at large is selfish and so violent in its means and methods of acquiring wealth in any of its protean patterns, while the unselfish people are in a microscopic minority, it is obvious that the non-violence and unselfishness of the practitioner can be provoked and practised only in an atmosphere of violence and selfishness. Therefore, from the very beginning his discipline of self-effacement has about it the ring and *rationale* of practicality, since it cannot be pursued in vacuum. The student or "soldier" of love cannot be charged, consequently, with the aloofness and impracticable idealism of the inhabitants of the island of lotus-eaters. "Non-violence comes into play only when it comes in contact with violence."⁷

The man of the world, however, may confront the practitioner of non-violence with the well-known witticism of Bernard Shaw : "The non-violence of the cow has not made the tiger non-violent." The answer he would be inclined to advance in all humility is that, apart from the fact that this particular Shavian observation has been made with the usual skill of the master of mind-minted logic and with the veri-similitude of veracity, it expresses only a half-truth (which, as Gandhiji said some time ago, is worse than untruth). For, it ignores the law at work ; namely, the law of evolution according to which if the cow has, in course of time, become non-violent, the implication is that the tiger, too, would, in the process of its unfoldment, follow suit. Incidentally, it may be mentioned that this law of evolution is nothing but a synonym for the process and progress of every created existence in the direction of the Divine. For aught one knows, the cow was at one time as violent as the tiger but gradually through its increasing instinctive tenderness for its own calf as well as for other calves it grew less and less violent with the result that to-day, to give Gandhiji's classic description of it, "The cow is a poem on pity."

III

So far about the objective and the actuating and activating motive and momentum of the truth of non-violence. Is there, however, definite technique for implementing and integrating this truth in the life of the individual? Yes, but no standardised technique which could be applied in the mass; for, paradoxical though it may appear, the philosophy and practice—particularly the latter are individualistic in their essence and ideation, though in their effect they have the rhythm and ripening and “reach” of the bud blossoming into the flower behind the black curtain of the night. For the argument of all spiritual aspirants is: “We live (and one may add, labour as well) by faith.” And faith in the fruitfulness of the visions and ways of the spirit is akin to the faith of the farmer who ploughs the land and sows the seed, all along animated by the faith that in the end harvest would be ready and reaped, even if those who would eat and enjoy the golden grain might be some others than himself.

But this does not mean that mankind cannot practise non-violence. It is for all and sundry, but as “many are called and few are chosen,” here, too, the Truth is there for all to intuit and understand, but it is only the few who have the courage to overcome the instinct to swim with the current of violence, instead of against it. Indeed, the army of Truth has ever been recruited from the ranks of the individual and not from those of the aggregate.

If, therefore, the practice of *non-violence* is to become universal it shall have to begin with the individual. And there is no short-cut to it. “There is no royal road, except through living the creed in your life which must be a living sermon. Of course, the expression in one’s own life pre-supposes great study, tremendous perseverance and thorough cleansing of one’s self of all the impurities. If for mastering of the physical sciences you have to devote a whole lifetime, how many lifetimes may be needed for mastering the greatest spiritual force that mankind has known? But why worry even if it means several lifetimes? For, if this is the only permanent thing in life, if this is the only thing that counts, then whatever effort you bestow on mastering it is well spent.”⁸

Study, perseverance and self-purification, then, are the three

steps which lead to the Temple of the Truth of Non-violence : study of "the hidden forces within ourselves" which will steadily reveal the spiritual nature of man with his intuitive witness to the presence and power of the Divine in his own life ; perseverance, in spite of its apparent ineffectiveness, in the practice of Non-violence at all times and on all occasions in one's dealings with one's fellow-beings, having the unfading faith in the latter's latent capacity to respond to the call of love as well as of light sooner or later ; and self-purification through the ceaseless process of self-denial.

The best amalgam of these three processes however is to be found in the service of one's fellow-beings, for, it implies less of self-regard, self-interest and self-advancement, thus allowing to come into play the miracle and mystery of mutual kinship with its concomitant, compulsive aspiration not to cause any injury to another. The goal of every aspirant for the practice of non-violence is the good of society, and the way, spending of one's self in the service of that society. For, the law of the ages cannot be gainsaid, that he who loses his life for the sake of others, retains it, while he who clings to it or keeps it for his own sake loses it. As a Buddhist scripture pithily puts it : "Self-knowledge is of loving deeds the child."

How is the practice of Non-violence to be taught ? We shall have to begin at the very bottom of the ladder. Education from the pre-school stage to the threshold of the University of life will have to be planned in such a manner that the student is prepared, briefly speaking, for becoming "a candidate for light" instead of as at present as a candidate for footlights ! His study will not be only secular, but also spiritual ; he will be instructed in the three fundamentals of faith, at once impersonal and universal—God, Law, Being, or, as these terms have been interpreted simply by the author of *The Friendly Philosopher*, One Life, Law of Evolution and Progressive Individualization. Thus, will the Socratic precept, "Know Thyself", be understood in all its essence and amplitude.

But society rests on two poles of aspiration and activity of the individual as well as of the institution, though the latter is also an individual, in a sense, though an enlarged edition of him. Therefore side by side with individual practice of Non-violence, there should exist institutions which cater to the spiritual and moral needs of the people. For, in our complex world, peace cannot be secured and

sustained only by political pacts, treaties and tariffs of economic interdependence or contacts and communications girdling the globe with geographical unity. It must rest on the realization of the rock-bottom reality of spiritual unity, which transcends all other "unities" in time, space and creed. And this is gained by, to quote again the author of *The Friendly Philosopher*, "self-sacrificing service and in no other way. The divine in us has its fullest expression in self-sacrifice."

To sum up, the core and crux of the creed of Non-violence is Compassion which ever cries out to the soul of man : "Can there be bliss when all that lives must suffer ? Shalt thou be saved and hear the whole world cry ?"⁹ And hearing this constant cry, he answers : "I am my brother's keeper," and in order to fulfil his duty by his brother-man he sacrifices his own self-interest. Accordingly, he disciplines himself to place his brother-man in the first place and himself in the second, and in doing so he counts no cost too great to pay. But the cultivation of Compassion is conditioned by study, meditation and realization of the truth that "he abides in all things and all things in Self."



RELIGIOUS EDUCATION

By MARGARET BARR

"Not long ago I met one of our great school-masters—a veteran in that high service. "Where in your time-table do you teach religion?" I asked him. "We teach it all day long," he answered, "We teach it in arithmetic, by accuracy. We teach it in language, by learning to say what we mean—'yea, yea and nay, nay'. We teach it in history, by humanity. We teach it in geography, by breadth of mind. We teach it in handicraft, by thoroughness. We teach it in astronomy, by reverence. We teach it in the playground, by fair play. We teach it by kindness to animals, by courtesy to servants, by good manners to one another, and by truthfulness in all things. We teach it by showing the children that we, their elders, are their friends and not their enemies." Finally he added a remark that struck me—"I do not want religion", he said, "brought into this school from outside. *What we have of it we grow ourselves.*"

— L. P. JACKS in *A Living Universe*.

THE subject of religious education in India is one that needs very careful consideration and delicate handling on the part of all those interested not only in religion and education but in the well-being of the nation. India has paid dearly for her failure to work out a creative solution of this problem, in the country being divided in two on so-called religious grounds. Yet India with her genius for comprehension and assimilation is the one country that can give a lead in solving this vexed problem. Of course the problem is peculiarly difficult in India with her bewildering variety of faiths, but the very fact of its complexity presents a challenge to the genius of India to work out a creative solution.

One rejoiced on that account to find a very sane and helpful lead in the matter given by India's Education Minister, Maulana Abul Kalam Azad. In a Press Conference he said: "The aim of all religious teaching should be to make men more tolerant and broad-minded and it is my opinion that this can be more effectively done if the State

takes charge of the question than if it is left to private initiative." But great was my dismay to find this very sound attitude taken objection to by no less a person than Mahatma Gandhi. Writing in the *Harijan* of March 23, 1947, Gandhiji said : "I do not believe that the State can concern itself or cope with religious education. I believe that religious education must be the sole concern of religious associations. Do not mix up religion and ethics. I believe that fundamental ethics is common to all religions. Teaching of fundamental ethics is undoubtedly a function of the State. By religion I have not in mind fundamental ethics but what goes by the name of denominationalism." He further added that the Maulana's suggestions were "inconsistent with the line followed by the Hindustani Talimi Sangh."

This last statement was particularly surprising to me. For I read these words very soon after returning from a three months' stay at Sevagram where I had been studying Basic Education in general and its approach to this vexed question of religion in particular. Two important festivals occurred during my stay there, the Muslim Id and the Christian Christmas. On Id day the children had a talk by a Muslim on Islamic teaching in general and especially the religious significance of the Id festival to a Muslim. Can this be called the teaching of the ethics which are common to all religions ? Is it not rather an introduction to the study of Comparative Religion ?

The keeping of the Christian festival was even more striking. The day began with a religious service, including prayers, Christmas hymns and an address on the meaning of Christmas, followed in the evening by a pageant of scenes from the life of Christ. For three weeks before, every evening was devoted to the preparation of this, the learning of the hymns and the rehearsing of the scenes, and no effort was spared to reproduce the scenes faithfully and to secure a reverent atmosphere so that both service and pageant should enable actors and beholders, old and young, to glimpse something of the splendour and power and loveliness of the life and character of Jesus. Was that merely the teaching of the ethics which are common to all religions ?

Surely Gandhiji does less than justice to the great word "religion" when he identifies it with denominationalism and narrow creeds. And surely he is unjust to Maulana Azad and all those who, like him, are striving to do away with the wrong kind of religious

instruction in schools and to put in its place a type which shall inculcate "a spirit of tolerance and good will."

One wonders what Gandhiji means by "religion" and "ethics." Ethics is the science of right conduct and there is undoubtedly an imposing array of common teaching on these matters. But does knowledge of right and wrong in itself produce right conduct unless motive and driving force are also there? If ethics supplies the knowledge it is religion that supplies the driving force; and to give children the knowledge without putting them in touch with the source from which they may obtain the necessary power to enable them to live according to it, is wasted effort. Let us teach ethics by all means. But let us also introduce children to as many as possible of the great souls who have found their way to the source of spiritual power, and help them if we can to catch something of the inspiration and beauty of their example. Religion, it is true, cannot be taught but must be developed for himself by each individual. But is there anyone who cares about these things who would deny that he had got far more help from the example, influence and inspiration of someone, living or dead, who was far in advance of himself on the spiritual path, than from all the ethical teaching in the world?

If State support for religion is to mean subsidies for all and every type of sectarianism, then indeed all right-thinking people should oppose it and insist, with Gandhiji, that we must have nothing to do with it. But is it not possible to ensure that every child brought up in a State school shall learn, not merely respect for but also some understanding of, all the major religions of his country? Could not this be done by making religious instruction as carried on at the Talimi Sangh an integral part of the training of every Basic school teacher? And how else are we ever to eliminate the intolerance, narrow-mindedness and misunderstanding that at present loom like a dark cloud on the horizon of India's future? Gandhiji says that religious instruction should be left to the different communities. That seems to me to be a counsel of despair, for what can it do save perpetuate the water-tight compartments, the fanaticisms and the ignorance of all faiths save one, which we see all around us?

That something on the lines I advocate is possible I know, not only from theory as to what ought to be, but also from the convic-

tion that is born of experiment. From 1933 to 1936 I was privileged to carry out an experiment on these lines at the Gokhale Memorial School in Calcutta, where Hindu and Muslim girls were being educated together. From little eight and nine-year-olds up to I.A. students I took them class by class and tried to introduce them to the study of Comparative Religion. Together we made the acquaintance of some of the lovely stories, scriptural and traditional, that are to be found in connection with all faiths. Together we studied the lives and teaching of the great spiritual leaders of the human race, Moses and Zoroaster, Rama and Krishna, Buddha and Christ, Mohammed and the sages of China. Together we tried to analyse wherein their greatness lay and to catch something of the inspiration of their message and their vision. Together we studied the words that have come down to us from them, often astonished at the similarity of the teaching. Together we surveyed the subsequent history of the religions they founded to find reasons for the divisions and sects and varying interpretations that had arisen. Together we read and pondered over some of the finest passages from the sacred books of the world and were thrilled to find the oneness of message that underlay them.

Such teaching, if continued throughout a child's school life, could hardly fail to produce in the children, not merely a vague respect and tolerance (valuable though these things are) but a real understanding of and love for religions other than their own.

One of the most important aims of all modern trends in education (including Gandhiji's own Basic Education) is to teach children to be citizens of the world and to regard the people of other countries neither as enemies nor as material to be conquered and exploited, but as friends and brothers and fellow-workers in the building of a World Commonwealth. This does not mean any disparagement of one's own country, nor that we should hold any other equally dear, any more than to respect and honour all women means that we should not love our own mothers more than all the rest. Cannot the same idea be developed in connection with religion? While still loving supremely and drawing our spiritual nourishment from the faith which we learnt at our mother's knee, cannot we realise that others with different mothers and their roots in different soil are doing exactly the same?

And instead of looking down on them or pitying them or feeling in duty bound to drag them from what appears to us the error of their ways, can we not link hands with them and learn from them, and thus, by enriching our own experience and deepening our own faith, be in a better position to join with them in the great task of reclaiming and inspiring that vast multitude of people who have no living faith at all—the materialists, the atheists and those to whom religion means nothing but superstition or dead habit.

Perhaps it will be said that if Gandhiji's is a counsel of despair mine is a counsel of perfection and therefore impracticable, since there are far too few people who either know or care enough about any religion save their own to be able to teach in this way. That may be true, though I should add in parenthesis that my thirteen years' experience of India has convinced me that here at least, however it may be in the rest of the world, there are large numbers of people, especially but not exclusively amongst Hindus, who care enough, and who would rapidly acquire the necessary knowledge if they knew where to look for it and could be assured that they would be able to use it in their teaching once they had acquired it. And is it not significant that it should be amongst Hindus that one should find the largest proportion of such people? For Hinduism is notoriously the most tolerant of all faiths, and does it not seem that this tolerance of and respect for and acceptance of other faiths, inculcated in childhood, is the soil from which alone the sort of teachers we require can spring? This is one of the most important contributions of Hinduism to the religious life of the world and one from which the rest of us can learn if we will.

In any case, even if it is true that at present there is a great dearth of teachers willing and able to teach in this way, should that dismay us? Should it not rather be a challenge to be met, a state of affairs to be changed as quickly as possible? And is not this moment, when the whole of Indian education is being overhauled and built anew, the moment at which to break into the vicious circle? For so long as religious education is left in the hands of the orthodox, the narrow and the exclusive, just so long will the products of that education continue to be orthodox, narrow and exclusive: and however liberal and progressive the rest of our education may be, it will not produce men and women who shall be both fellow-citizens of a

World Commonwealth and fellow-members of a World Federation of Faiths.

When we survey the history of religion and compare it with the teaching of the great religious leaders, we cannot but be struck by the incongruity of it all. That those golden words of love and peace and tolerance, of hatred of evil and love for truth and purity, whether in Veda, Bible or Koran, should have been turned into rallying cries for hatred and warfare and persecution ! What a major disaster that the worshippers of God, who is one, should have wasted their strength and resources in fighting one another instead of realising that they were fellow soldiers in different regiments of one great army, with one great King as leader, and that the enemies against whom they should wage unremitting warfare were not those belonging to other faiths, but all the forces of darkness and evil ! If all the heroism and self-sacrifice and devotion that have been poured out on the task of making converts, had been turned instead to the waging of this war, surely the world would have been today a little nearer than it is to the Kingdom of God and His righteousness.

Today this is clearer than ever before. Two world wars have apparently failed to teach us the folly and futility of our ways. Perhaps the next generation, if brought up in this spirit, might achieve what all our schools and colleges and religious organisations have so far failed to achieve—the building of a World Order based on mutual understanding and brotherhood. And here in India, where old men turn philosophers and where the holy man is much revered, though his spiritual wisdom is seldom followed, it may be that where these have failed, the youth that in future is allowed to develop naturally in God's sunshine without the warping influence of insistence on one particular creed or dogma, may lead the world so that :

These things shall be ; a loftier race
Than e'er the world has seen shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

RELIGIOUS EDUCATION IN INDIA

By MIRIAM BENADE

AMONG thoughtful people there is a growing desire in these days that religious education be incorporated into the curricula of the schools and be considered an integral part of a course of studies. However at every turn one also meets those who are entirely against such an idea. Whenever the subject is discussed, it soon becomes obvious that there is a wide diversity of opinion not only regarding the use of religious education in schools but also as to what is meant by religious education. All these points of view need clarification, but this paper cannot assume the responsibility for doing this.

Adopting a very broad definition of religion as "the quest for the Good Life" the writer desires to review here briefly some of the thinking in this subject which is going on in the U. S. A. these days and then to tell of an experiment in religious education which she has carried on in Lahore for a number of years.

Many of those desirous of establishing religious education courses in the schools and colleges, are people of broad views who believe in giving young people a sense of lasting values which will enlighten all their attitudes and spiritualize their activities. Others conceive of religious education as a process of indoctrinating the young with a particular brand of belief and dogma to the exclusion of all other points of view. Those who entirely disapprove of religious education think of religion as something antiquated, a matter of crude superstitions, valueless in the present age. Also many fear that the introduction of courses in religion in State-supervised or controlled institutions would destroy that much-prized "separation of Church and State" which western democracies demand. Probably until the con-

frict among these various ideologies can be resolved, the establishment of religious education in educational institutions cannot be fully accepted.

However, inspite of differing opinions regarding the value and place of religion in life, there seems to be a growing consensus of opinion that the function of education is not merely the teaching of facts and giving of knowledge, but even more is that of creating fine attitudes in the students and helping them to become pleasing and constructive personalities capable of worthy citizenship.

Because of this new attitude, inspite of the fact that 'religion' often means little more than a set of superstitions or a bigoted sectarianism, the demand for religious orientation of youth in American Schools is growing. In 1942 the American Youth Commission of the American Council on Education, in its publication *Youth and the Future*, formulates the idea this way : ". . . the really searching intimate problem . . . is that of how to develop out of the new and tremendously changed conditions of modern times, a way of life which makes life worth living . . . satisfying and rewarding to the best and finest qualities we have . . . those qualities which deserve to be called creative . . . (which) partake of the Divine".

Within recent months a committee of the American Council on Education has published a book, *The Relation of Religion to Public Education*. After a careful two years' study, this book was published in answer to a request made by the National Conference of Christians and Jews in the U S. A. for a pronouncement on this subject. Quotations from the book found in *Time Magazine* deserve attention. Said the Committee :

"For us the democratic faith—rests on a religious conception of human destiny . . . (We) believe that the American people are deeply, though not always articulately conscious of religious heritage, to whose central values they want their children to be committed.

"It is not the business of public education to secure adherence to any particular system. . . But we believe it is the business of public education to impel the young toward a vigorous, decisive personal reaction to the challenge of religion. A first step is to break through the wall of ignorance about religion, to increase the number of contacts with it".

The Committee further suggests ways of increasing the contacts :

1. In the study of community life (a frequent project in American Schools) not only should government, markets, industry, labour be studied, but also contemporary religious institutions and practices. 2. There should be study of religious classics "conducted with at least as much respect as is given to the great secular classics, and devoid of arbitrary interpretations to the same extent. 3. (Religious education) is not something to be added to the school curriculum but rather something to be integrated with it in existing classes on history, sociology, psychology, economics, philosophy, literature, music, the fine arts.

The conclusion is an earnest challenge : "On all sides we see the disintegration of loyalties, the revival of ancient prejudice, the increase of frustrations—the eclipse of hope. . . Religion at its best has always been an integrating force, a spiritual tonic. . . Its weaknesses will not be lessened by an attitude of splendid isolation on the part of intellectuals or of indifference on the part of those responsible for the education of youth."

Dr. E. J. Chave of the University of Chicago in a book entitled, *Functional Religious Education* says : "The functional approach emphasizes the responsibility of man for a large share in his own salvation but it acknowledges the creative, personality-producing forces which give man birth and capacity to function." The book develops this thesis in a number of ways showing how it can be used in diversified form for all age levels.

The author further says : "Religious education must be conceived as the total comprehensive plan by which leaders in all realms of life co-operate to further the growth of personal-social values and attainments" ; and he adds : "Modern religion seeks to find principles that operate in the whole experience and the relation of particular events and experiences of the ongoing totality. One seeks goals, consuming interests and enduring satisfactions in the midst of disturbing and perplexing inconsistencies of good and evil."

The author points out that religious education is often "out of focus, giving blurred and confusing picture of reality", showing little historical appreciation of the ways in which religious ideas and values have grown. This book deserves careful study by those who are eager to find how religion can be taught in a non-sectarian and definitely creative way.

The writer of this paper for a number of years has been working at a plan of religious education of the sort that has just been discussed. As a Christian she asked herself what she could present to Muslim, Sikh, Hindu and Christian girls of High School age that would quicken their perception and spiritual sensitivity. A series of three main units have been developed to cover a two year course.

In the first place it seems important that the girls should have a knowledge of the great men of the universe and some concept of space and time and how the earth came to be and how life probably emerged and developed. Even where science is taught, little effort is made to unify the concepts and give them human meaning, hence the need for doing this in a class in religion. With this knowledge should come appreciation of the majesty of the universe and a sense of reverence for its harmony. From this should emerge a feeling of happy security and dependability. In the unit where these ideas are being taught, it is possible to give the students not only some inkling of what science is discovering, but also wholesome emotional appreciation of the facts. The teaching begins with a quiet but imaginative study of the first ten verses of Psalm 19 in the Bible (Moffat translation). The Psalm commences : "The heavens proclaim God's splendour, the sky speaks of his handiwork, day after day takes up the tale". Here is poetry, expressing universal recognition and appreciation of eternal cosmic forces.

The second unit is a simple study of the main living religions of the world. A brief historical study is followed by the presentation of quotations from the various religions emphasizing these concepts which are almost universally recognized as good appreciation of divine creation, and recognition of human sin and human responsibilities and aspirations. This study not only broadens the knowledge of the class and helps them to understand their neighbours in China and Japan and the West, but also helps them to appreciate the religious ideas of each other.

The third unit is a more specific study of the life of Christ and his teachings regarding the many social relationships of mankind. As a member of a Christian School organization, the writer felt it her duty and privilege to present the teachings of Christ regarding brotherhood and love, service and sacrifice.

At every stage of this programme the students freely ask questions and discuss ideas. They are encouraged to talk about these points of view in their homes and bring back for friendly class consideration their own and their parents' insights and convictions. The writer believes that a fourth unit should be added to the course in which a somewhat intensive study can be made of personality and personal problems and aspirations—in terms not only of the insights of modern psychologists but also those of writers and religious teachers. It has always been the aim to keep this course of religious education functional—that is related to the life needs and understanding of the students. If this aim is fulfilled it should result in spiritual understanding and growth and in useful attitudes of citizenship.

Although few educational leaders in India have discussed the matter of religious education in any detail recently, several authoritative pronouncements have been made which indicate a growing appreciation of the importance of this subject. It will be recalled that the Central Advisory Board in its report on Post-War Educational Development in India recognizes the need for character-training. Maulana Abul Kalam Azad as Member of Education of the Government of India in a press conference in February discusses religious education frankly. He says : "If government decides that religious instruction should be included in education, it seems imperative that the religious instruction should be of the best type." He suggests that religious instruction imparted in private institutions is frequently of the kind which produces narrowness of outlook rather than goodwill. He adds : "The aim of all religious teaching should be to make men more tolerant and broad-minded." It is his opinion that this can be done most effectively if the State takes charge of the question.

At this great period of India's history when fundamental concepts are being examined and restated anew, would it be possible for those who have been trying to teach good-will and fellowship and good citizenship and reverence in their classes, to pool their ideas and share with each other the fruits of their experience ? Could some well-known periodical such as *Visva-Bharati Quarterly* open a department on religious education to which contribution of articles and letters could be sent ? Some such platform of opinion might prove of great service to the leaders of the country when they begin to formulate the principles according to which they could set up a plan of

universal non-sectarian religious education in the educational institutions of the country. India's culture has always honoured him, who valued things of the spirit. That is why Gurudeva Tagore, and Gandhiji have received the reverence of India's children. It is inspiring that the tradition of these and others like Iqbal and Naidu is helping to formulate the ideologies of modern education in the country at the present time.

In every part of the world a new concern is evident for teaching religious and spiritual values to children and students. Perhaps the time will come when there is universal recognition of the worth of vital, every-day, life-centred religion. Then perhaps humanity will be able to give up its continuous quarrel over the narrow dogmas of power and greed and will then truly find the ways of peace on earth, good-will among men. Sarojini Naidu has well expressed this thought : "Let us dedicate ourselves anew to become the interpreters of the larger gospel of humanity, transcending barriers of race, creed and land."

Nehru in his autobiography has said : "Our final aim can only be—the raising of mankind to a higher material and cultural level and a cultivation of spiritual values of co-operation, unselfishness, the spirit of service, the desire to do right, good-will and love." If the establishment of religious education in our schools can help to achieve this aim, we should not long delay the day when this is accomplished.



THE PLACE OF THE ENGLISH LANGUAGE IN INDIAN EDUCATION

By MARJORIE SYKES

THIS paper is a small contribution to a subject which commands keen and widespread interest in India today. The fact that one of the leading newspapers found room for a long article on the future of English in its special Independence Day supplement is an indication of the extent of that interest. Within the limits of a short article nothing approaching an exhaustive treatment can be made, and I propose not only to confine myself to the educational aspect of the subject, but also to limit myself further to some of the matters which seem to a practical teacher to require special emphasis and elucidation.

A good deal of the discussion of the subject tends to be vitiated by failure to bring into the light of day a radical difference of approach to education as a whole on the part of the exponents of the two more extreme points of view. One group continues subconsciously to think of education as they themselves have known it in the past—the privilege of a comparatively small section of the child population which is drawn from the “middle classes” and the urbanised sections of the community. They think of the town High School as the typical educational agency, and of the natural end of education as a particular type of salaried post, professional, commercial, or administrative. People with this outlook tend to argue as though English were as essential to a complete education as arithmetic or the power to read and write the mother-tongue. At the other extreme stand those who think and speak of education in relation to the needs of the vast rural population of the country, and who test educational systems and schemes by the promise they hold out of a greater,

measure of health, efficiency and happiness for the ordinary man and woman in the ordinary village. The great majority of such men and women live now and will continue to live in an environment where they need no language but their own, just as do the farmers and artisans of any other land. For the educationists who put these people's needs first, the typical educational agency is the village school ; they seek to transform the life of the nation by transforming the village school ; but they see no place in its curriculum for any foreign tongue.

It should be admitted straight away that English in Indian schools caters to a secondary, not a primary, educational demand. The primary need of *all* Indian children is for a first-rate, life-centred education through the medium of the mother-tongue, and during the first precious years of schooling, at least until the child reaches the age of eleven, no time should be wasted on other languages. This to my mind applies to *all* children, whatever their parents' social standing may be. I look forward to a time when the same kind of fundamental education shall be offered in our public schools to all classes of the community, without regard to considerations of wealth or poverty. I do *not* want a stereotyped education—I hope to see India develop a system which will allow ample room for variety and experimentation—but I want to see the end of the “snobbish” type of class segregation in schools which too often prevails today.

The need for English then, is secondary. Nevertheless it is there. By whom is it needed, what is needed, and how can the need be met in the most effective manner ?

English is needed in India, as a foreign language is needed in other countries, by those *older* children, no matter from what part of the community they may be drawn, who are marked out by personal aptitude, circumstances or tradition for a commercial, professional, or administrative career. While English may not remain permanently the language of administration either in the Provinces or at the Centre, it will play a large part in Government for some time to come, and will always be in demand in the field of international contacts of all kinds.¹

1 Gandhi observes in *Harijan*, 21. 9. 47 : “My plea is for banishing English as a cultural usurper as we successfully banished the political rule of the English usurper. The rich English language will ever retain its natural place as the international speech of commerce and diplomacy.”—*Ed.*

What is needed in the pre-University stage which I am discussing is a foundation of elementary understanding of the written and spoken word such as will enable the student to use the language in simple practical situations, and will enable him to make intelligent use of newspapers, encyclopaedias, books of reference and magazines of general interest in the course of whatever occupation or University training he next takes up. This will hold good even if the mother-tongue is used for University lectures, seminars and exercises. Just as the English student finds a working knowledge of German necessary in order that he may keep abreast of research in a number of technical and scientific subjects, so the Indian student, but on a much wider scale, will find a working knowledge of English necessary for a very long time to come. This will be true, no matter how rapidly the use of the Indian languages as media of University instruction may be developed.

If such is our goal, how can we best achieve it? My own ideas are based on good many years of actual teaching experience, but I should warn the reader that they are regarded by a number of those with whom I have discussed them as wildly revolutionary! I shall give them, nevertheless, in extreme and dogmatic form, not because I want to be extreme and dogmatic, but because that is usually the best way to stimulate thought on any subject.

First of all, the age span from five years (plus) to thirteen years (plus) should be regarded as the field of universal primary education. The language study of this period should be based upon the mother-tongue, and its aims should be high. A child with linguistic ability can acquire, through study of the grammar and structure of his *own* language, a feeling for the structure of language in general which will serve him in far better stead when he comes later to tackle a foreign tongue than the smattering of unrelated and inaccurate "English" sentences over which time is so often laboriously wasted in junior classes. If any foreign language at all is taught during this period it should be only during the last two or three years, and it should, I believe, be another *Indian* language, the reasons for learning which will by then be obvious to the pupil.

The next period, that of adolescence from thirteen (plus) to eighteen (plus) should be regarded as the period for some form of "selective" education, during which the appropriate group should

make its pre-University study of English. It will be noticed that the period I have chosen corresponds to what is now the last three years of the High School course together with the two years' Intermediate, which I believe we should benefit by regarding as a school, not a University, stage of education.

I shall be challenged on the "lateness" with which I propose to begin the study of the English language. I shall be told that the younger a child is the better he learns a foreign tongue. This is only true if the child is surrounded for a large part of every day by people who speak the foreign tongue to him habitually. Nothing of the kind is true of the average Indian child learning English, who hears the language, often very imperfectly spoken, in tiny half-hour "islands" surrounded by the great ocean of his native speech. There is a good deal of evidence to show that in such conditions an adult learns a foreign tongue considerably better than the average child, and the older the child the greater the chances are that he will share that understanding of the purpose of the study which forms the adult student's effective motive power. The demand for an early start means in practice that a far greater number of English teachers is required than would otherwise be the case, and this highly skilled and specialised work has therefore to be entrusted to people whose equipment for it is entirely inadequate. The result is that in the English lesson the child listens to a good deal of faulty speech; his own elementary mistakes are not noticed and corrected as they should be but become fixed habits which even a visit to England in later life may not enable him to throw off. His tender age and consequent lack of grounding in the structure of his own language preclude self-criticism, and prevent him from applying himself intelligently to the drudgery of mastering fundamental grammatical forms. All these considerations point to the wisdom of a later beginning than is now usual, and the soundness of this conclusion is confirmed both by experience with individual Indian pupils and by the practice of countries where the study of a foreign language is important. The children of the German-speaking areas of Switzerland begin to learn French, the language of the western part of the country, at about the age of eleven; English, their chief foreign language, is begun two years later.

My second point is that the aim of the teaching should be first

of all accuracy of sentence structure, and only secondarily a wide vocabulary or fluency in use. The reverse is commonly the case at present. But the Indian child, with his ready verbal memory, usually finds the acquisition of a vocabulary the easiest part of language study, and requires no special encouragement to do so. And fluency without accuracy is a hindrance, not a help, to real progress. Once accuracy is ensured, fluency will come with practice, even though the opportunity may not arise for years. To insist on a child expressing himself "somehow or other" in a foreign language before the necessary foundation has been built up is to put a premium on inexactitude of speech and writing. Thought and the vehicle of thought cannot easily be separated, and habitual inexactitude of expression leads with dangerous ease to slovenly laxity of thoughts. Let us make our children "exact men". Premature fluency is a hindrance ; but simple exercises in translation *from* English into the mother-tongue (*not* vice-versa at this stage) can be an admirable aid to precision in the use of both languages.

My third contention is that the present method of testing proficiency in English by examination on certain prescribed "texts" must be abolished and replaced by a completely different system. I know of nothing which could so rapidly stimulate the growth of the right kind of language teaching than the reform of recognized public examinations. There is no need to detail their shortcomings, they are too well known. They open the door wide to all the evils of parrot-learning : text, annotations, and "model answers" are memorised, and it is possible for students with good verbal memory to pass the examination on this basis with scarcely any real knowledge of the language whatever. Moreover it is almost impossible for the examiner to resist the temptation to allot credit for knowledge of the subject matter of the text rather than for knowledge of the English language. The system continually suggests to him that (to give a crude example) it is more important that a boy should know the name of *Ivanhoe's* bride—a piece of information whose bearing upon his own life it would puzzle the wisest to determine—than that he should be able to ask a simple practical question in English which is grammatically correct. Yet the latter is what may make a good or bad impression when he is interviewed for employment. So it comes about that not only our schools, but even our universities, turn out

each year a percentage of graduates in English who have not mastered these elementary skills, and who pass on their own uncertainty and ignorance to their pupils.

If I were asked what I would put in the place of the prescribed text my reply would be that I envisage a completely general examination in the understanding and use of English as a living modern language. I will make specific suggestions in order to make my meaning clear. It would be quite possible to follow the system used in modern language examinations in other parts of the world, and to give the candidates two or three short passages of ordinary English prose, say one narrative, one descriptive, and one argumentative or expository, which they have never seen before. They would be required to make accurate translations into their mother-tongue, and in addition to write short answers in English to questions on each passage, so designed as to test *not* factual knowledge but the power to use simple English with accuracy and precision. I would supplement such a paper with a test of simple original composition such as story-telling and letter-writing, and with translations into English from the mother-tongue of short phrases selected to show the pupil's knowledge of ordinary colloquial English. There are hundreds of phrases in common use, such as "It is a quarter to four", "What does he look like?" (with the appropriate response), "I should like to go home" etc., etc., whose accuracy or inaccuracy make all the difference between good and bad English. In valuing the work, I would penalise heavily mistakes in elementary grammatical form and structure, such as "he take" for the present tense, but would impose little or no penalty for mis-statements of fact which had no bearing upon the linguistic skill the candidate. Such a paper, with such a principle of evaluation, is almost the exact reverse of what obtains at present in most public examinations. If it could be accepted, I believe its power for good would be immense; the prestige of the examination would work for, not against, a sensible system of teaching, and the idea that it is the subject, and not the text, that matters, would have healthy repercussions far beyond the boundaries of English instruction. Admittedly the change would be revolutionary, but it need not be a blind revolution. English among other languages is being successfully taught by these methods in the schools of Europe.

Two more points may be touched upon briefly. The first is

that while it is important that during his school course the pupil should hear as much good English spoken as possible, there is a real place, in the more advanced study of English literature, for the exposition of the English text to be given in the language of the students. Such a method is normal in the European Universities ; lectures on Dante or Goethe in England are given in English, not in Italian or German, though they may make free use of quotation from the text in the original languages. Rabindranath Tagore's brilliant and famous lectures on Shelley in Santiniketan were similarly given in Bengali with free reference to the poet's English text. I have not seen this point made in any discussion of the subject in India, but it seems to me worth making ; for there comes a stage when the study of a country's *literary* achievements for their own sake can and should be distinguished from the acquirement of its *language* for practical purposes.

The second point is that to insist on a language being acquired with grammatical accuracy and precision does *not* mean that it must be taught in a lifeless, dry-as-dust kind of way. Quite the opposite. Grammar is as necessary to good speech as the multiplication table to good calculation. Both at certain point require concentrated attention if wasteful inefficiency is not to result. Both for that very reason require convinced and stimulating teaching. In the end the pupil who really enjoys his work is not the one who has been allowed to "slack" and "scrape through" on half-knowledge, but the one who has tasted the joy of assured mastery. And therefore the teaching of English in our schools is only likely to be improved when we train *specialists* in English as we train specialists in physics or crafts—men and women who know their job and who do it with infectious enthusiasm.

To recapitulate, we need : 1. A concentrated, purposive course of study, undertaken when the pupils are of an age to appreciate its importance, and taught by properly qualified teachers. 2. An emphasis on quality, rather than quantity, in the results aimed at. 3. An examination system framed to test genuine linguistic skill rather than factual knowledge of prescribed texts.

SOME RECENT DEVELOPMENTS IN ADULT EDUCATION IN ENGLAND

By ERIC BAKER

PART of the legacy of the war is, in England, an increased interest in adult education which was reflected clearly in the amount of discussion which the Butler Act raised. (The coincidence of wars and education acts has been a phenomenon of English history since 1870). Adult education has benefited from this enthusiasm, for, although the history of adult education in England is longer than the history of compulsory child education, nevertheless, the number of adults whom it has affected was undoubtedly only a small fraction of the population. (On the other hand, that fraction proved remarkably effective.)

The coming of the war brought about improved techniques of education. The army had to teach thousands of men, (above 2% of them illiterate) how to handle complicated weapons. After a little while it decided that, in addition to teaching them how to fight, it had better teach them why they were fighting and so there grew up e. g. the Army Bureau of Current Affairs through which every soldier was kept abreast of topical events. The army also took on the responsibility of encouraging every educational interest which the soldier might have and many units, especially those near towns, were able to join classes in modern languages, handicrafts etc. In civil life a similar development occurred. War factories appointed Factory Training Officers to supervise the educational programme of the factory. This included not only arranging for the proper instruction of the apprentice and the "dilutee" but also arranging for the training of the foremen. As in the army, efforts were made to

encourage non-vocational education e. g. in the National Fire Service many discussion groups were held on subjects of topical interest and small towns and isolated war factories up and down the country showed great appreciation of the travelling theatre companies, orchestras and exhibitions, organised by The Council for the Encouragement of Music and the Arts.

Now that the war is over much of this work is continued although of necessity, under different conditions. Under the leadership of W.E. Williams who was in charge of A. B. C. A. during the war, the Carnegie Trust has, established the Bureau of Current Affairs, the aim of which is to translate A. B. C. A. into civilian terms. Similarly the Council for the Encouragement of Music and the Arts, a "war baby" which received a government grant and was under the Chairmanship of the late Lord Keynes, will continue as the Arts Council of Great Britain. Its aim is to encourage cultural activities of a high order by, in one way or another, guaranteeing the expenses of selected orchestras, theatre companies etc. During the war they proved that audience of ordinary factory workers would enjoy playwrights as notoriously "highbrow" as Ibsen and generally speaking their experience did much to consolidate the belief that the ordinary man enjoys the best if he is given the chance of seeing or hearing it under favourable conditions.

LIBERAL EDUCATION IN INDUSTRY

As a result of wartime experience also, industrial employers have become more interested in adult education in factories. Many firms are appointing Education Officers (the title indicates a broader conception of his function than the older term Factory Training Officer) ; and some are adding the functions of an Education Officer to those of the Personnel or Welfare Manager. This is not new in English industrialism. For many years before the war firms like Rowntree's, Cadbury's and Clarke's have had very complete schemes of education and training for all their employees. What is new is the extent to which this element of factory management is being taken up. (Although the Institute of Personnel Management still has nothing to say about it in its standard book on Factory management). Certain institutions are already growing up which are trying to cater

for this new development and among them one may mention Pendley Manor at Tring, Cheshunt College and Glyn House at Broadstairs.

Pendley Manor is a country house within 30 miles of London standing in its own grounds and able to accommodate some 20 or 30 residential students. It is running for an experimental period under the guidance of Dorian Williams and a Director of studies, both of whom are resident at the Manor. People come from neighbouring towns and countries and even from foreign countries and stay to study for a period of time which may be several weeks or just a few days. At regular intervals they receive about 15 adults from Vauxhall's motor works which are only a bus journey away. These people arrive on Monday night and leave on Friday morning i. e. they spend three full *working* days there and not only are all their expenses paid, but they receive their normal salary in addition. The students generally are chosen to represent a cross-section of education, intelligence and opinion at Vauxhall's and, despite this diversity of outlook, there is little doubt that all who have been to Pendley have appreciated what it had to offer. The subjects are all non-technical and the staple programme includes art, music, history and current affairs and is so designed that in three days, the student goes through a complete course. The limitations of such a scheme are obvious and the promoters themselves do not claim that it is any more than "a mental cocktail", nevertheless to some men it does come as a revelation of fields of enjoyment that they had not previously thought of.

Glyn House, Broadstairs aims to take younger men from the factories for a short period and give them a more liberal education than they have had previously. The Principal is Sir A. K. Garret who has recently retired from the position of Chief Inspector of Factories. This scheme and the one at Cheshunt College, Cambridge are both sponsored by the Y. M. C. A. but aim at different levels. By arrangement with Cheshunt College which is primarily a theological college, about half a dozen men who are being trained to take high managerial positions in firms such as I. C. I. are able to have two months of non-technical, liberal education. Under the guidance of Professor Victor Murray, they follow up the line which interests them most outside their work (they are all technicians). The classic case is the industrial chemist who confessed that he had always wanted to read Boswell's Johnson but had never had time. At Cheshunt,

with the resources of Cambridge at his disposal, he was able to spend the full two months studying Johnson. It is interesting to find that commercial firms are now becoming interested in their employees receiving liberal education e. g. the John Lewis Partnership which controls large sales stores in most of the big towns is also in the process of developing a residential college in the country for its employees. On a brief acquaintance with the movement, there seem to be five essentials for the success of such a scheme :

1. That the firm should be large e. g. Vauxhall's have about 11,000 employees concentrated in Luton, the John Lewis Partnership has about 10,000 in the different cities etc. A small firm could not undertake such a scheme because of the dislocation which it would cause in the day to day work.
2. That the Personnel Welfare department should be well established and the relations between management and employees should be reasonably amicable.
3. That at least one of the directors should take a personal interest in the education scheme. In both Xauxhall's and in Miles' Aircraft works this is the case.
4. That there should be good educational facilities of the type needed within easy reach of the factory.
5. Thinking of India one has to add a fifth essential i. e. that school education should cover the whole population up to the fourteenth year at least.

Of course, the whole movement is still in the embryonic stage and one of the most serious problems it has to solve is how far the employer has a responsibility for the non-technical education of his employee. Employers are beginning to realise that a man who has a full and interesting life outside the works is likely to be a more intelligent workman than one who has not. This is obviously at the back of the minds of those employers who have sent their incipient managers to Cheshunt and to Pendley. Nevertheless, quite apart from employers not wanting to spend the money, the trades unions themselves might object on the grounds that it was an unwarranted intrusion on the employee's freedom.

THE PECKHAM HEALTH CENTRE

Although I have not time to mention all the other experiments such as the County Colleges Scheme in Cambridgeshire, I cannot close this article without mentioning the PECKHAM EXPERIMENT. Primarily it is an experiment in health education, but ultimately the promoters are as much concerned with the whole personality as the educationist. Whilst many of the schemes outlined above were the outcome of that enthusiasm for adult education which was focussed by Sir Richard Livingstone's books, the Peckham Health Centre, on the contrary arose from the application of biology to social affairs. The founders started with the principle that what a doctor should be concerned with primarily was the maintenance of health and not the curing of disease. Secondly they held that health was a family problem and not one which concerned the individual alone. Consequently they insisted that the family must join as a whole and that, immediately on joining and at regular intervals thereafter every member should have a medical examination the results of which were discussed with the whole family (or the parents as seemed most advisable). Nevertheless, although the Centre was, in a figurative sense, built around the biological laboratory, in a literal sense it was built around the swimming bath, for this they found was one of the things which attracted people most to the Centre. In the building also were a restaurant, a dance floor, a nursery and a library. Both through its medical work and the other facilities which it could offer, the Centre was able to help people "unfold." Educationally the Health Centre had one peculiarity. For reasons of medical etiquette the health service it offered was purely consultative and for reasons of scientific interest its educational practice consisted mainly of leaving people alone to see how they would develop when placed within reach of such educational and recreational facilities as the Centre offered. Unfortunately, the coming of the war involved the closing of the Centre, so that the full fruits of experiment have still to be seen. Nevertheless, the war years were not wasted as it was during those years that the Centre became, through the lectures which the staff delivered and the books they wrote, a subject of great interest to those interested in education. As

it is, their statistics on the behaviour of those who came to the Centre are worth study.

THE 1944 EDUCATION ACT.

Much of this educational activity was consolidated during the war by the Butler Act. Three provisions of the Regulations governing adult education which were drawn under the Act are worth noticing :

1. Responsible Bodies (i. e. voluntary and statutory bodies concerned with organising adult education which have been recognised by the Ministry of Education) can now apply to the Ministry for grants in aid of their administrative expenses. Formerly, they had to depend for these on their voluntary subscribers and the W. E. A. has expressed its determination not to apply for this grant because it fears that it will endanger the purely voluntary and democratic nature of its working.

2. Not only has it been left to the Responsible Body now to set the standard of written work and attendance which it thinks a class should reach to qualify for government grant, but in addition, the Ministry is now prepared to consider for grant short "informal" courses which previously were run voluntarily. This, it is hoped, will strengthen the interest in educational subjects which people who would never have attended a formal class showed during wartime.

3. Its provisions encourage the appointment of a larger number of tutor-organisers. Their work is not only to take a few classes (usually two a week) but also to stimulate the demand for education in the particular district in which they are sent to work. Until 1944 most tutor-organisers were working in country districts, it is to be hoped now that they will also be appointed to towns. This is a form of adult education organising which would greatly benefit the Indian movement if it could gather the necessary financial support. Finally, one may mention that the new Regulations provide for an increase in the rates of pay for adult education tutors. Generally speaking, a staff tutor gets about the same salary as a senior lecturer at a university.

Summing up, then, one may say that, so far as England is concerned, the outlook for adult education is very hopeful despite the war weariness and the very severe winter which undoubtedly hampers the movement.

ADULT EDUCATION IN INDIA

R. K. BALBIR

IN INDIA struggle for political power has hitherto tended to eclipse all attempts at reconstruction. With the ushering in of a new era—an era of freedom and adult suffrage, the real problems of building up the nation from within are fast beginning to gain recognition in correct perspective. Indeed it is no longer arguable that improvement of the common man's lot, economically, socially and politically—not to mention interests of efficiency at work and even purely human or other *a priori* consideration—must necessarily mean making urgently adequate provision for educating the common man, so as to enable him, to quote from a resolution passed by the Fourth All India Adult Education Conference, “to think, appraise and judge for himself.” Before taking stock of the existing situation and discussing our needs and the way out, it may be as well to start with clarification of certain mistaken ideas.

In a programme of total (not totalitarian) education, compulsory primary education should naturally find an important place. But it is utterly wrong to think, as certain educationists and administrators do, that universal literacy and good citizenship can be secured without making simultaneously adequate provision for adult education : i. e. literacy for the illiterate parents and post-literacy, continuation education and training in citizenship for all including those who will have benefited from compulsory primary education. This brings us to another misapprehension : the futile controversy of literacy versus adult education. Indeed literacy need not be the starting point of any educational programme, and beginnings for educational work can also be through such other activities as cater for the varied interests of

the people it is sought to serve—e. g. through health or sanitation education, education in animal husbandry, cottage industries, co-related geography and the like. As Sir Richard Livingstone put it : “A vital principle in education is : That almost any subject is studied with much more interest and intelligence by those who know something of its subject-matter than by those who do not ; and conversely, that it is not profitable to study theory without some practical experience of the facts to which it relates.”

Adult education in this country is a movement of comparatively recent growth. Though as far back as 1854 Sir Charles Wood in his famous despatch declared his new policy “to combat the ignorance of the people which may be considered the greatest curse of the country,” and emphasised “the importance of encouraging the study of the vernaculars as the only possible media for mass education,” what has been achieved in this direction in 90 years or more is too well known to need repetition. It was not till after the Reforms of 1919 that one comes across a noticeable effort to launch a literacy campaign in the Punjab. While sporadic attempts at educating the adult continued in different parts of the country, mostly through the initiative and help of private philanthropic bodies, it was only in 1937, on the assumption of power by popular ministries under the Government of India Act 1935, that the Adult Education movement received further impetus. In 1938, literacy campaigns were launched in Bihar and other Provinces and the Government of India appointed an Adult Education Committee of the Central Advisory Board of Education to examine the problem of adult education on all-India basis. In March of the same year, the Adult Education Society in Delhi convened the first Indian Adult Education Conference with a view to setting up at the Centre a body, *inter alia*, to co-ordinate the work and experiments of those unofficial bodies, such as the Bombay Presidency Adult Education Association, which were already working in the field. Thus emerged the present INDIAN ADULT EDUCATION ASSOCIATION. Having held 4 biennial conferences, propagating the need of undertaking carefully planned comprehensive schemes of adult education, giving expert advice to responsible workers under some Provincial Governments and the Indian States e. g. Alwar, Baroda, Belgaum, Bharatpur, Bhavnagar, Bhopal, Gwalior, Jind, Kutch, Indore, the Punjab States and others, guiding

and organising training classes for adult education workers, carrying on field work for a number of years in South India, arranging radio talks and helping in the production of suitable graded literature for the post-literates in various languages, its General Secretary publishing and editing the Indian Journal of Education, the Indian Adult Education Association has tried, with the help and active co-operation of the present 21 Institutional Members, to keep aloft the banner of adult education in the country, despite many a turbulent storm it has had to weather. While the I. A. E. A. kept in touch with the UNESCO and other bodies carrying on adult education work in the U. S. A., Latin America, the U. K., Ceylon and elsewhere, the technical advice given included a scheme of adult education for the Raniganj and Jharia coalfields drawn up at the request of the Govt. of India by its Hony. General Secretary Ranjit M. Chetsingh. The task before the I. A. E. A. has been two-fold : firstly in the words of that respected educationist—K. G. Saiyidain “to mobilise public opinion and political influences to ensure that an immediate attack is made on the Adult Education front on a nationwide scale and that all Provinces and States do actually launch carefully thought-out programmes. Secondly, it should provide what I might call Technical leadership, i. e., offer sound advice on any issues that may be referred to it by official and non-official organizations engaged in work”. To this end the Association has worked modestly, but incessantly, without any Government aid. Much as the I. A. E. A. wished to expand the sphere of its usefulness, factors beyond its control hampered the adult education movement generally.

The outbreak of war drew the attention of the people mainly into two noticeable directions : on the one hand, it was kept occupied by political activities in the country, on the other it was drawn towards the war-effort, the army and other allied services. The movement as a popular appeal for working out comprehensive schemes for adult education therefore received a natural setback. The Army, however, continued to recognise the great importance of education for efficiency and did magnificent work for those in its fold : instruction in 3 R's was imparted, education related to the fighting technique and later also training in citizenship was given through available means, including dramatisation, study groups, posters, charts and other audio-visual aids ; promotion was made dependent on edu-

cational advance, and incidentally, their outlook was further broadened through travel and the consequent intercourse with different people which the latter necessarily carried in its wake. The Army has, therefore, been the greatest single adult education agency in the country during the war and the technique of education employed by it has certainly a lesson for those interested in educating the adult civic life.

It will, however, be of further interest to note the efforts of the different Provincial Governments during the war :

According to official reports in 1942-43, the latest year for which figures are available, in Assam 31, 336 men and 2,432 women passed the literacy test ; in Bengal 1,37,885 persons were rendered literate ; in Bihar 2,48,160 men and 7,908 women received pre and post-literacy certificates during the year. Bombay had 920 regular schools and 884 literacy classes for men and 131 regular schools and 122 literacy classes for women. Madras had 8 schools with 202 men and 43 women on roll ; N. W. F. P. 61 classes, 634 under instruction ; Orissa 15 schools, 381 adults enrolled therein. Sind had 16 permanent night schools with 438 men. U. P. had 1,343 regular schools and 3,356 temporary classes for women ; in all 46,699 men and 15,960 women were enrolled. Ajmer-Merwara had 1 school and Delhi 29 centres with 640 adults under instruction.

While all efforts at adult education are welcome, there is no indication from the above figures that the administration in these places strove to keep deliberately any proportion between the results obtained and the needs of the respective areas. Indeed information through different sources confirm the doubt whether objectives were precisely understood, adequate provision made for training of personnel and production of suitably graded literature or again whether all available means for the education of the illiterate adult population were fully exploited. It is however comforting to note that despite the many handicaps in the way of constructive workers in the field of adult education, the Adult Education Department of the Jamia Millia Islamia, under the able direction of Shafiq-ur-Rehman, the Mysore State Adult Education Council and other similar organisations continued to carry on adult education work on sound lines. The Jamia's contribution has been to give the lead in systematic work at adult education and particularly production of suitable literature under appropriately classified titles so as to enable the newly made

literate choose his own books according to his interest. The Mysore s. A. E. C. has developed extensive work, besides the notable contribution made by its Publication and Library Department. The Bombay City Adult Education Committee and the South India Adult Education Association are also now planning to publish similar literature. The Bombay City Adult Education Committee, restricting itself primarily to literacy work in the city of Bombay has got down to the work in a business-like manner. Another noteworthy attempt at adult education is in the direction of settlements in India. The Nagpada Neighbourhood House of Bombay under the direction of Dr. Clifford Manshardt, the Friends Settlement in Hoshangabad and the Bangalore Settlement, the Santiniketan and the Ashramas generally have all done remarkable work in the wider meaning of adult education.

However of the most outstanding importance in war-time has been the noble efforts of the C. A. B. E. in giving to the country what is popularly known as the Sargent plan ; this has greatly helped focus the attention of educationists from vague wishful thinking into narrowed down issues clearly brought out with remarkable specificity. The portion relating to adult education lays down the objectives correctly but loses the grasp of the problem when it fails to recognise the principle that literacy need not be the starting point of an adult education programme. Indeed adult education work in the wider sense, for instance health education through the films etc., may with advantage precede and provide an incentive to literacy. Not only has this aspect of adult education not been developed in the plan, adequate attention has also not been paid to continuation education for the young adolescents after their completion of primary education. Nor has a clear indication been given as to the sort of machinery required to execute these programmes, including the production and guidance as to the utilisation of the audio-visual aids which it mentions. Dependence on childrens' school teachers and disposing of lightly the important role of rural libraries and of the production of suitable literature specially produced for the use of adults, are some of its further defects.

What is now required is not only to remedy the defects outlined above, but also to develop matters which have not been given due attention , for instance, the transformation into "Community Centres" of our ancient seats of learning, the Ashramas, Mandirs, Mosques and the like, must be carefully considered ; the setting up of short-

range radio transmitters should be seriously examined ; the production of documentary and other educational films, filmstrips and other allied appliances undertaken on a large scale ; possibilities must also be explored of providing theatrical institutes combining drama, folk music and dancing according to the local talents of the people ; development of rural libraries should be encouraged and production undertaken of suitable books printed in bold characters in different languages,—small booklets or those of the “omnibus” type correlating scientific knowledge about the society and the world around him to the day-to-day life of the common man. And what is more, today, as we never did before, we stand in need of understanding the true value of experimentation in educational matters. Extensive schemes costing crores of rupees could be launched at once, but to make sure that money spent would be worth it, defects in existing schemes will have to be remedied ; results of research would have to be collected and new methods of proved efficiency substituted for the defective ones. To-day the idea to obtain spectacular results capable of splashing publicity asserts itself more than the desirability of laying firm foundations for solid work ahead. The sooner this is given up the better.

Can all this be accomplished by a purely non-official agency working without any Government aid ? What is actually required is an adequately staffed Adult Education Institute at the Centre with regional counterparts, co-ordinating the activities of different areas, training personnel, conducting research into detailed types of different aids to adult education required, offering technical guidance and making available results of experiments in one area for the benefit of the rest.

We shall then have converged our attention to the developing of the individual into a fuller man, drawing out his inherent talents and potentialities so as to improve his own economic, social and political status, enabling him consciously to participate in all welfare activities calculated to benefit the community as a whole. Indeed we shall then have given meaning and content to the freedom that has come to the common man and to his fundamental rights including that of vote. And in all our endeavours we must constantly remember what Tagore said a long time ago : “The development of a complete manhood is our object, and we must not aim at anything less.”

PROBLEMS OF TEACHER-TRAINING

By K. D. GHOSE

THE Teaching Profession has moved forward since the days of Bernard Shaw's epigrammatic indictment of the incapacity of teachers : "Those who can do, those who cannot teach." But superstitions and prejudices die hard and so this one too—"he who knows can teach"—a doctrine still embedded in the curriculum of studies and current practices not only of the Universities and Colleges but also of many of the Training Departments and Training Institutions either attached to universities or operating independently. But the times are fast changing under the stress of compelling necessity and newer ideas and the realisation has been gradually dawning that teacher-training, more especially its character, is fundamental in any sound scheme of national regeneration ; and that unless the present abstract type of studies in the Training Colleges and Universities is greatly modified by a legitimate dose of practical work, actual handling of the child and its problems, (pedology in its best sense), community, welfare activities, shaping of attitudes and linking up of the theoretical studies with the physical and social environment of the students-in-training, much of the training given would hardly be of any value. The matter has been considered so vital that it has been the subject of two recent important Reports, the McNair Report : 1944 for England and Wales and the Scottish Education Committee Report : 1946 for Scotland.

It is also being progressively realised to-day that education is much wider than mere instruction in academic subject-matter ; that instruction does not consist merely in the transmission of knowledge and information ; and that fundamentally the purpose of training at

any stage is to train the whole individual, his spiritual, moral, aesthetic, social and practical outlook as much as his professional skill. Not mastery of methods, nor even an encyclopaedic command of knowledge alone makes the good teacher, but a vigorous body, an active sensitive mind, a firm will, a practical bent, an exquisite feeling for art, and consciousness of the harmonious and universal in man. This is a difficult ideal to attain and more particularly, in this country where the traditional concept of the teacher's position still survives in an exaggerated form in many parts, where the teacher visits a school to give and hear lessons and departs, without the slightest qualms of conscience to repeat the performance the next day or to attend to such other duties and occupations as he may pursue. Or it may manifest itself in the teacher giving a series of dictations or lectures or assigning lessons in textbooks on one day and requiring the pupils to 'recite' on the next. Nothing is done to rouse the child's dormant reasoning faculties, to make his mind active and vigorous, to give him the means of livelihood, to refashion his moral and spiritual being, to widen his social and aesthetic sympathies and to link him up with the rest of the world. A lot of lee-way has to be made up as against the doldrums we have been in.

The task of teacher-training is not only a difficult but a peculiar one. Here one has to deal with human material—fairly mature human beings and their reaction to a new educational ideal and practice, adults who have undergone certain, and very often, a wrong process of education and have already fallen into a certain groove of thought and life. The task before the trainers is the difficult one of getting them out of these ruts and of reconditioning them, practically wholly, with a view to fit them in into a new scheme of things.

Enough has been said to bring out clearly the point that the most urgent problem is to determine the right type of preparation or teacher-training. It is true some teachers may be gifted teachers without special training or preparation, and that there are many in almost every country who would be content with a broad cultural foundation and a solid mastery of subject-matter as essentials, and would think any special preparation superfluous. The English Public Schools, famous all over the world, typify this attitude. The recent tendency in Italy in the preparation both of the elementary and of secondary school teachers is based on the same ideal plus an

emphasis on 'spiritual' penetration. The case against this position is very clear. The supply of gifted teachers is always inadequate and they may acquire, in course of time, a certain skill by a process of trial and error but at a sacrifice of several generations of pupils. It should not also be forgotten that the English Public School which generally recruits its teachers from Oxford and Cambridge graduates, is definitely an agency for turning out the administrator type, hardy, physically active, non-intellectual, unresponsive to emotion, unimaginative and hide-bound in outlook—a type that might have suited an unregenerate Imperialist world but hardly suits the new order of to-day or to-morrow. The need of a different kind of training merely gains added emphasis when one looks round and sees what tremendous harm has been caused in the world by the cramping fetters of an education and a teaching system that are clearly outworn.

Due, perhaps, to the great interest that is being taken in this question, the training of teachers is in the melting pot all the world over. New hopes and aspirations, newer ideals and ideas are invading the educational world and training schemes reflect this change, in however imperfect a manner, yielding a variety of types and systems. All that can be done here is to give the broad outlines of a complicated and dynamic situation.

Although the systems of public education are distinct in Britain, one in England and Wales and the other in Scotland, one can distinguish three main types of training in both countries for would-be teachers in Secondary and Elementary Schools at 1. University Training Department or University College, 2. a permanent Training College or 3. an Emergency Training College, though in Scotland one sees greater respect for a University Degree and more specialist qualifications. In Scotland, however, separate Emergency Training Colleges to recruit teachers of mature age from the Forces and other forms of national service, have not been necessary, the existing training colleges and centres being sufficient to absorb them. In addition to all these Training Departments and Institutions, both countries have the system of 'Refresher' courses periodically to give new ideas to teachers who have received their training some time ago. In India we have the first two types of training for Secondary and Elementary School teachers, though the period of training for Elementary School Teachers is much shorter than in England and

Scotland or any other European country including Russia. In India, no separate Emergency Training College for service men and other types of national workers, have been set up, they being absorbed in the existing institutions without any relaxation of rules regarding qualifications etc. Beyond and away from this general stream of training, stand specialist Training Institutions at great centres like Santiniketan and Sriniketan, Sevagram and Jamia Millia, where training in special types of crafts and newer ideas of education is imparted.* That completes more or less India's 'Training' picture.

In this conglomeration, and at times conflict, of different types of training, certain problems and difficulties arise, however, which are common to all these systems and on the solution of which on satisfactory lines, would depend the success of the training arrangements. They are broadly :

1. Human material to be trained and the field of recruitment.
2. Attitudes to be formed.
3. Period and nature of training.
4. Practice-Teaching—Good teaching.
5. Examinations.
6. Unity of Control.
7. Further Training.
8. Stipends to students under training.
9. Pay, prospects, tenure and status of teachers.

It would be best to take them seriatim. The most urgent and insistent problem is to have the proper type of candidates for taking up this highly important task of building up a nation. Frankly speaking, the best type of candidates in India amongst the men, shuns the teaching profession to-day because of its avowedly low prospects. So even the higher grades of a high school are clogged by ordinary graduates whose intellectual standard is very poor.

Training therefore, of the usual stereo-typed brand, wedded to too abstract a system of studies which brings in a degree or a certificate in its wake, and too little concerned with the actual handling of the child and the adolescent and their problems, has not yielded the expected results in their case. But when it is remembered that even this training is not usually available for the vast majority of teachers, be they in the High, Middle or Primary Schools, the acuteness of the problem will be better realised. For High Schools, we accept none but graduates for training purposes and for Middle and Primary Schools, we insist on at least Matriculates. But there has

* The latter two institutions provide specialised training in the Wardha system of education.

been too much insistence on academic qualifications in the past. This needs modification. If a non-graduate gives enough evidence, in the Admission Test and the Interview, of his mental alertness and his suitability for the teaching profession, the lack of a graduate's degree should not stand in the way of his training for a High School teachership. The Universities will have to relax their usual rules and regulations in such cases. What applies to B. T. or B. Ed. candidates in this respect, applies equally to lower stages of training i. e. the Normal School and the G.T. School Certificates. Mere insistence on academic qualifications is not good enough. That is also the trend of the McNair and the Scottish Committee Reports. England and Scotland have already taken the initiative in the matter by training for teachership a lot of men and women (nearly 800 out of 35,000 to be trained) from the Forces and other forms of national service who do not possess the necessary paper qualifications. The opposition against this scheme of 'half-baked teachers' has already died down and competent judges in the schools believe that these emergency trained teachers are proving an invaluable re-inforcement to their chosen profession.

The gradual emergence of women in larger numbers for the teaching profession in India is the silver lining to an otherwise rather dismal situation. Women are natural teachers of the young and the day is fast approaching when even Boys' High Schools, not to speak of Primary and Middle Schools will be largely filled by those who are by virtue of their greater application, sincerity of purpose and natural affection, far better fitted for this vital task than men. For rural schools, husband and wife teachers would be ideal from many points of view, particularly from the point of view of community welfare work and contacting old-world adult women illiterates who generally hold back their younger female folk from schools and other centres of light and recreation.

Since we are not to insist on paper qualifications but on personal suitability, an Admission Test consisting of Intelligence Tests, General Knowledge questions and a searching personal interview by an expert panel of selectors is absolutely imperative. Such Admission Tests were administered before World War II by some of the Training Colleges and Departments in India. The War with its many openings meant necessarily a paucity of candidates for training

and one hardly dared to look a gift horse in the mouth and the fairly rigorous system of individual selection obtaining in some training colleges seems to be in danger of permanent dissolution. But all this has to change.

The field of recruitment has undoubtedly to be widened, particularly as we need hundreds of thousands of trained teachers to fill different types of schools, but careful selection of personnel is vital. The French have a very stiff competitive examination, written and oral, known as *agrégation* for selection of teachers for the *lycées*.

While on the one hand it is not true that teachers generally are drawn to the profession they follow by a sense of vocation, it is equally disastrous to maintain that they need not have any positive attitude about the work they are going to do. Every teacher must have something of the missionary in him or her—his undying enthusiasm and faith—and be kindled by a spirit of service alike to young and adult, to rich and poor, high and low, irrespective of caste, creed, community or sex. Unless the social emotions are strongly developed and teachers in the bulk are village-minded, they will sorely fail in building up the new India of our dreams. They should enter the profession with their eyes open and balance carefully the privations inherent in the teaching profession with the great consolations and satisfactions that spring from a spirit of service and the creative joy of refashioning individuals. Let there be no looking back and no regrets, not to speak of slipshod half-hearted work which is worse than a crime, in the present context of India's urgent need. And yet how many of us have a real attitude to our work as one finds in the English, Scottish, the Chinese or the Russian teacher?

The next question that arises is, even if one has inner promptings towards the teaching profession, what period and type of training would fit him for his tremendous responsibilities. It has been thought that to cover such a wide range of studies like Educational Psychology, Pedology, Child Psychology, Principles of Education, Evolution of Educational Ideals, Method of Teaching two or three special subjects, Education of the Handicapped, Sociology, School Organisation, Arts and Crafts, Domestic Science, Physical Education, along with professional skill in teaching and extra-curricular activities like Debates, Socials, Music, Theatricals, Educational visits to Experimental Schools and Centres, St. John Brigades, Bratachari

Dances, Eurythmic Movements, Adult Education and other forms of social service and Community welfare work, a period of at least two years is essential for training either for Secondary or Elementary School teachers. In England and Scotland where the standard for graduation at a University is high and the training given is of the old academic character, one year's training has been prescribed for Secondary School teachers. India has followed suit. But all advanced countries (except Italy which since the Gentile Reform has discounted professional training and America where until recently professional training has been unsatisfactory) have prescribed at least two years including Russia, Germany and France. Where a craft has to be learned as in the Wardha Scheme or an agricultural or industrial bias has to be given to training as in Russia, a period of less than two years is almost an absurdity. Russia has a four years' training for her teachers in the Technicums. Wardha prescribed three years but under the exigencies of pressing national necessity, the period of training has been cut down to the minimum of at least a year. Quality is necessarily sacrificed to quantity but this should be a very temporary phase, marking merely a stage in our desperate attempts to produce a new type of teacher quickly to meet national needs. It is a pity that the Central Advisory Board Report known as the Sargent Report has also prescribed a year's training for graduates at Training Colleges and University Departments while for lower grade Training Institutions with Matriculates and non-graduates as trainees, two to three years have been recommended. It will not do to forget that the average graduate in India has rather a poor intellectual background and there is a new orientation in the type of training that is to be given. Two years should be the absolute minimum. For Elementary School Teachers, England, Scotland and Russia prescribe three years' Training and Germany two years followed by a Second Teachers' Examination before confirmation to be taken after 2 to 4 years' active employment. Even in the newly started Emergency Training Scheme in England, Wales and Scotland, a year's intensive training with only four weeks vacation in three bits is followed by two years' probation at some school before permanent recognition as teacher is granted.

The problem of Practice Teaching is fundamental, for however wide and socially oriented our aims of teacher training might be, it is undeniable that good teaching is one of the best forms of social

service. This aspect of training is very often neglected due to a variety of factors. Before students-in-training actually teach, it is necessary for them to watch good lessons, see Demonstration Lessons by members of the staff and also to give lessons known as Discussion or Criticism Lessons under controlled conditions, where the actual lesson by a trainee is followed immediately by a discussion in which members of the staff and students join. It is when they have been so seasoned that they should go out to schools for independent teaching. This comprehensive programme is only possible in a Training Institution if it has a practising school attached to it. Most of our non-Government Training Institutions do not have such facilities and teaching, as a result, suffers. Students and their work when they are out practice-teaching in schools (the procurement of which in sufficient numbers is no easy job as there is considerable reluctance to lend schools for such purposes), have to be watched and supervised with a view to correct the deficiencies in the lessons. But most of the Training Institutions including Government Institutions have very inadequate staff with the result that each member of the staff has to supervise on an average the work of seven or eight students-in-training during a particular period or hour. As this is not physically possible, most of the lessons go unwatched and do not receive suggestions for improvement in the actual giving of the lessons. Teachers in the practising school are mostly untrained and are not in a position to offer any help. Either the Training Institutions should have a more liberal sanction of cadre or the American system of supervision of practice teaching should be followed in this country. There the practice schools are organized under a Director of Training and have their own staffs of critic teachers, who serve as demonstrators and advisers of the young teachers in practice. Critic teachers have either been specially selected or in many cases have had special training for their positions which are somewhat better paid than those in the ordinary public schools. These practice schools serve also as centres for observation, demonstration, occasional participation in teaching with the critic teacher's help etc. apart from the big slice of independent teaching the young teacher has to do. The period of practice teaching is ridiculously inadequate again in our country. Thirty units of lessons are prescribed as the minimum by some Universities in India for graduate teachers ! A whole term or at least two months

should be devoted to this most important portion in a training course of ten months. Kindling the faculties of thought and reasoning in children, their powers of creative expression and their dormant feeling for beauty in Nature and Art is a difficult task and needs patient, laborious apprenticeship for success.

The present system of public examination at the end of the training course seems to work unsatisfactorily in as much as all the work seems to be concentrated on getting a Degree or Diploma. They should be replaced by internal tests the successful completion of which would give the trainee the status of a recognized teacher, either immediately or after a probation of a couple of years. If in the work of the Training Institution, the emphasis must be on the development of Personality and the record of service rendered rather than on degree or diploma getting or even on skilled craftsmanship, the system of public examination has to be abolished or to be greatly modified. The European countries furnish worthy examples to imitate in this respect.

One difficulty that is keenly felt is that there is such a diversity of conditions with regard to staff, trend of training, practice teaching, stipends etc. etc. in Training Institutions of the same type and grade, from province to province and very often within the same province, that things tend to become almost chaotic and the hall-mark of training can hardly be relied on. No dead uniformity is wanted but certain minimum standards consistent with the aims of training must be maintained, leaving enough initiative and freedom to institutions to develop on sound lines and according to local conditions. This can be secured by placing Training Institutions under the unifying control of the Central Board of Education, India, or a Provincial Board of Education which would formulate minimum rules and conditions for each type of training institution to be observed by parties concerned. That is the only way out of the present state of anarchy in training conditions.

In addition to the provisions for the actual training of teachers, Refresher Courses should be provided at frequent intervals with a view to keeping the trained teachers up-to-date and to give a mental jerk to village teachers who are perhaps too old to undergo a regular course of training. Such courses should cover, though not in detail, all subjects of the curriculum as well as new ideas and methods of

general interest. They are of the utmost importance in India where the great bulk of our teachers have necessarily to serve in remote isolated villages. Besides these courses, school teachers should be always encouraged to be active in continuing their further education, both academic and professional, largely through their own organisations as in Germany. They should be able to organize study groups with regard to the development of the curricula and the encouragement of experimental schools and to arrange exhibitions, demonstrations, conferences and courses and conduct study tours not only to educational institutions of every type and variety but also to museums, social welfare institutions, recreation centres, conferences, and so on, both within the province and outside. Needless to say, Universities, Training Colleges and Schools are actively to help them in their efforts to keep themselves mentally alert and to be in the forefront of every new educational movement. Finally, the increased participation of teachers in the administration of their own schools and of education in general through their district, regional and central councils should be an effective measure in developing both their status and professional consciousness. The Teachers' Organizations in India, the All-Bengal Teachers' Association, the South India Teachers' Union, and the Maharashtra Teachers' Union have no doubt done something in this direction but they have to travel far towards the creation of sound traditions in the country.

I have kept the financial implications of teachers-training for the concluding stage of this short study for an inevitable focussing of attention thereon. One thing is definite. If the proper type of human material is to be drawn to the teaching profession, the financial burdens must be lightened. No fees should be charged in Training Institutions of whatever type or grade and stipends and maintenance grants should be available for a very large proportion of students-in-training if not for every one of them.

The success of any educational scheme or system depends on a well-paid, secure, contented and enthusiastic teaching staff. This means adequate pay and status. Unless these are ensured, however perfect our training agencies and institutions may be, the proper type of person would not be in the teaching profession and the same superstitions, jealousies, hatreds, antipathies and indifferences will be handed down from generation to generation in the name of

education. World War II showed unmistakably how the better type of human material has been lured away elsewhere with incalculable detriment to national welfare. The Sargent Report suggested a scale of pay for teachers in various types of institutions, admittedly on a pre-war level of prices. But nothing has been done so far to implement the scheme. Prices have however soared 300 to 400 p. c. since then. Will the eternal lack of peace be still held out as an excuse when India stands on the threshold of her freedom after centuries of thralldom? Nations have a curious knack of finding money when they go to war. Will none be found for creating conditions that would make life worth living and introduce an element of beauty, stability and peace in a mad war-sodden topsyturvy world?



EDUCATION IN A CHANGING SOCIETY*

By SAMPURNANANDA

OF late there has developed on the part of the people an enlightened attitude towards education in general and against illiteracy in particular. Government also have been showing a keen interest, often taking an initiative in matters of education. One might think, in the light of these apparent hectic activities, that the Cinderella of education had at last come into her own. Of course the primary duty of the government should be to provide for necessary finance, create an atmosphere suitable for the free flow of thought, and to see that suitable provisions are made for the study of different subjects in their right order of importance. But modern governments are, as a rule, not content with providing for these arrangements, they must also control them. If they pay the piper, they call for the tune. The governments set themselves up as the final authority in the formulation of educational policy and method. Of course such a large discipline as education will have to be regulated by some well-organised body or other, but government departments, as at present constituted, are perhaps worst qualified for the task. The task is one which really belongs to scholars, educationists and religious teachers, for they are the only persons who, by virtue of their long experience and deeper insight, can point to the right aim of human existence and the manner in which to approach it. But, on the contrary, the State as a representative of a particular class, adopts policies and systems which are in tune with their special requirements,

* An authorised adaptation by Sisirkumar Ghose of two articles by Sampurnananda, *Sikshak Ko Samasya* and *Siksha Ka Uddesya* appearing in *Visva-Bharati Patrika* (Hindi), Parts I and II of Vol. 1, 1942.—Ed.

requirements that may have little to do with education as such. The adoption of wrong or criminal educational ideals, the poison and the prejudice persistently preached through text-books, in schools and colleges, has certainly been a contributory factor towards the outbursts of destructive energy that have become so regular a phenomenon of contemporary existence.

Even a superficial survey of the present educational system reveals such shortcomings as emphasis on 'success' at the examination ; uniform, and mass production ; and failure to develop originality and initiative among the students. On the other hand, the teachers too have become like factory labourers, working according to the instructions of the bureaucrats. So long this subordination of the teachers to external control is not removed or minimised their work will continue to be done in a haphazard manner. The problem of education cannot be left entirely to the teachers, yet in the nature of things, they must have a strong voice in the matter of policy, planning etc. An analogy may make the point clear. A craftsman working on a project has a right to point out what can and what should be produced out of the materials supplied to him.

As regards remuneration in the form of salary, the claim of the teachers is last in order of merit ; so to speak. With the poor pittance offered to them it is folly to expect that they will be able to give their best to the job. If we think of education as a going concern, we must invest more liberally in it. Few teachers today take the line out of a love for the profession and of those that do, their faith rudely shaken. On the whole the teaching profession has tended to be a refuge for frustrated souls. Thus society should not expect, and does not get, much from those who have come to this line by the force of circumstances and not with a genuine will to serve. If society wants better education for its children, it will have, first, to improve the educator's lot, make the profession attractive and deserving of loyalty.

But if society is guilty of negligence as well as interference, the teachers are not altogether blameless. Their total submission and defeat is no less tragic. They consider teaching as a kind of 'business', like any other. This invasion of commercialism and irresponsibility has blunted the essential quality of the teacher, the quality of high ideals and of sympathy. It automatically debars him

from helping the young student towards a saner adjustment with the vastly altered and complex society in which our lot has been cast. The teacher is not a cure, he is himself a victim of the system.

The question facing the teachers and society is fundamental : what should be the aim of education ? The question is one which involves wider issues, such as the destiny of the individual. It will not do to say that these questions are better left to philosophy and metaphysics. Planning of details, however subtle, honest or exact is not enough, unless it is guided by motives that are the highest and a right understanding of the laws of life. Fascist states 'planned' the life of their citizens from the cradle to the grave. One can only say that it was a way of life orientated towards the grave. But the alternative, the sophistry and bungling of the so-called democracies, is hardly more satisfying. Every society has its own philosophy, in the light of which it builds its institutions, including education. Indeed a large part of our misery and maladjustment is purely voluntary and due to our ignorance of the right law of life, of our uncritical assumptions of partial attitudes or dangerous doctrines. For instance, a society which tries to regulate its individual and collective life on the vulgar notion of utilitarianism is inviting danger and conflict. For want of an established order among values, the various desires and demands will sooner or later clash. For unripe minds such an absolute doctrine as the relativity of ethical standards is dangerous. Theft is a crime at home, but abroad, it becomes 'lebensraum', or 'a civilizing mission'. The conscientious individual is distressed at every step. If we wish to live well and not in a never-ending crisis, our education must begin by the recapture of a wisdom that can harmonize the demands of the living times with the truths of all times. Nothing short of this synthesis can be the aim of a true education.

Knowledge to be true must be self-knowledge. We must discover the truths of the spirit. At the same time we have to evolve a socio-economic order, a political structure in keeping with these truths. The task is not easy, but if we want right knowledge and a society built on foundations of righteousness, there exists no other path, *nanyah pantha vidyate*. In this, I think, the Indian experiment of the *varanasrama dharma* was as efficient a system as human ingenuity could make it. We can best adjust ourselves to the changing world, by being true to ourselves.

Yoga or mysticism, call it what you will, is a well-known technique for improving our self-knowledge and world-knowledge and for the 'good life.' Today not every teacher is or can be a yogi, yet he must work, in what measure he can, to help the youth of the nation to become rightful heirs or *adbikari* of the truths eternal, *sanatana dharma*. That is his noblest task, to awaken the student to the treasures of the spirit, to turn him into a seeker.

In this work, concentration is the first necessity. We must build character and all else will be added unto us. The life of the students has to be 'separate', the rough winds of daily living and the lower passions must not disturb their experiment with truth. Of course their withdrawal will have a corresponding return, but to combine the two may prove premature. The teacher will help, by his conduct and instruction, to develop among his students the sentiments of *maitri*¹ *karuna*,² *mudita*,³ *upeksha*.⁴ The social correlate of non-attachment is the spirit of service, of tolerance, and loving one's neighbour as one's own self. In this training of the sensibility art can be a happy and useful medium or stage. Art puts us in tune with the secret bliss of the world-rhythm, the Law, the *ananda*, for which all souls are equally thirsty ; it widens and purifies our imagination, tames our turbulent hearts. This training in sympathy and good fellowship, in a life lived for the triple values of truth, goodness and beauty, is the religion which will help us most in our striving for a happier and better world. By religion we do not mean creed or worship, but the synthesis of all human endeavours towards the Great and the Boundless. It is an ideal which, while it embraces man and society, also transcends them.

Individual good cannot be realised except in the group life. That is a reason why religious laws are given according to the need of the time, the *yoga dharma*. Marxism, whether or not we accept all its tenets, is one such wholesale modern application of ideals to modern conditions of living. But the ideals of India envisage, I think, a nobler and more comprehensive scheme of things. An utterly secular and anthropomorphic culture, if one may use the terms, can

1 *Maitri*, literally friendliness, means active efforts to make others happy.

2 *Karuna* is compassion, active efforts to remove other people's unhappiness.

3 *Mudita*, literally delight, is active co-operation with those engaged in righteous acts,

4 *Upeksha*, literally indifference, non-hatred to the evil-doer while opposing his evil acts.

flourish only in a narrow society. The great society to which we belong includes gods, titans, men, animals and other creatures, all of whom exercise subtle influences on one another. We have a duty towards all of these. We have to live in a manner worthy of this wide relationship, so that this rich heritage of Indian culture may not disappear from the face of the earth. This wider awareness is what we mean by religion and tradition in the noblest sense of these words.

It is not fair to expect the teacher, pressed between poverty and insensitive bossing, to right all the wrongs from which society suffers. It is society which has curtailed his usefulness and it is society which must give back that function to the teacher who should not be condemned to be either a solitary prisoner nursing his grief in private or else a Don Quixote. In a country where conflict of cultures and interests shows no signs of ending, where the classes are so deeply divided, the effort of the teacher is a cry in the wilderness of apathy and inhumanity. All the same the teacher, if he is to be worthy of his high calling, is not to accept defeat. The *clerics* must not betray. His is the Voice and it must be heard over the din of ignorant armies clashing by night.

Today that voice is either stifled or silenced. But the teacher is a hero, probably the only hero left in a decaying civilisation. Let him live in the light of the vision that has been granted him. The light is bound to spread. This is a high,—it might seem too high—ideal, but the teacher cannot be satisfied with less. Where there is no vision, people perish. The teacher is the visionary in our midst. We must learn to value him. But if the world fails to give him his due, let him, in the words of Tagore, walk alone. Sooner or later others will follow.



MONTESSORI SYSTEM AND BASIC EDUCATION

By DUSHYANTA PANDYA

LIKE every other virtue nationalism induces its own perversion. Though not to a greatly harmful degree—the mistake can still be rectified—this trait has made itself manifest in the sphere of education.

Madam Montessori has been in India for more than seven years or so. That she has been the harbinger of a new scheme of educating infants none can deny. But strangely enough, and sadly enough for us too, except for the seven or eight courses conducted by her through the kind help of the Arundales and of other friends, nothing has been done on a permanent basis to avail ourselves of the opportunity offered to us. One cannot blame an alien government which has gone out of existence only yesterday. Its educational aim was set forth more than a century ago—production of clerks. But even the architects of the basic education do not seem to have thought it proper to consult her for matters pertaining to her sphere. Excepting probably a few educationists and others like Srimati Saraladevi Sarabhai the attitude of the majority of our educationists appears to be sceptical if not definitely hostile. This appears to be so because of the prevalent notions about the Montessori system.

The Montessori system is said to be extremely costly whereas the Basic one is based on the principle of learning and earning. The Montessori system requires a lot of special apparatus. The Gandhian method does not require any special implements. One can go on thus piling contrasts between the two. Let us see for ourselves the basic principles underlying the two systems and then try to bridge the gulf that is supposed to exist between the two.

Every system of education is the putting into practice of a social or political philosophy. The educational methods of ancient India and Greece and Rome will bear this out. The germs of

Nazism were spread by Hitler through education. And not quite wrongly do the allied powers talk of re-educating Germany.

Like all philosophers Mahatma Gandhi could see that the slow but sure and the unperceivable but penetrating way of achieving a silent revolution is education. As ripened fruits of the experiments of a lifetime he gave a plan to the educationists of the country to build an edifice on. A society, as conceived by Mahatma Gandhi will consist of self-sufficient peaceful citizens of sound character and possessing a unified personality. Head will not be developed at the cost of the hand, an intellectual will not lord it over a labourer.

The picture of society, as envisaged by Madam Montessori, if not the same, is not fundamentally different. The *Casa De Bambini*, Children's Home, which was the name given by her to her first school, was a society of peaceful young citizens—none older than seven—as self-sufficient as mother nature would allow them to be. This peace was not the outward one which is so common in any of our schools, and which, reminding us of the old proverb, “when the cat is away, mice play,” disappears the moment the teacher quits the class. These children of the *Casa* were from homes where strife and noise were the rule. Yet they achieved an inward peace of mind because along with the other contributory factors there was the particular way they received their education. A perfect correlation was maintained between the head and the hand. No mental gymnastics at the cost of other senses. Training of the intellect and the senses or rather *through* the senses—went hand in hand. Besides sensorial exercises the children were taught several exercises of the practical life such as washing the furniture, peeling vegetables, service at a dinner etc.

This was how Madam Montessori had begun. During the years that followed she has perfected her technique and her vision has taken a clearer form. Bearing in mind the natural normal requirements of a growing infant she has devised a set of material, now so commonly known as Montessori Material, which helps the child to unfold the petals of his personality, and makes him free from the crutches and clutches of adults. With the help of the various exercises a child learns to control his movements and sharpens the edges of his senses. His learning has not been a passive process, but, as Madam Montessori so beautifully puts it, he has not only been a teacher to himself, but has been so also to the adult or adults attend-

ing him. In other words his learning has been a creative process for him. Every child is an activity school.

It is really difficult to see how and where do these principles conflict or differ from the Gandhian ideal. Barring the question of productivity in terms of money, there seems to be a close blood-relationship between the two ideals. And for the non-productivity, in the true sense of the term, it is, if at all it is, the fault of nature and not of Madam Montessori. Leave cruelty aside, is it not sheer folly to expect children from two and a half to six years to produce something that is marketable ?

Another great charge levelled against the Montessori system is that it is very costly. In the first instance it is difficult to believe that a system originally intended for the children coming from the slums has suddenly become so costly. The high cost may be due to two reasons : i. the costliness of the material and ii. the high salaries of the teachers. Madam Montessori insists that the material should be bought of a standard manufacturer, simply because the material has got to be standard. If otherwise, the material will fail in its purpose. Let us first so train our village smiths that we can have the material for each village produced locally. Similarly the moment the dearth of the Montessori-trained teachers disappears, each village will have its own teacher who will not be very costly. However, it must be borne in mind that the teachers of to-morrow are not going to be the members of the lowest paid profession.

Many people get frightened at the multiplicity of the material. To them it appears rather complex. They think that the presentation of all this material to the child is like letting him loose in a maze. But this attitude only reveals their woeful ignorance of the learning capacity of the child as well as of the uses of this material. Each single piece has its own function. There is material for learning arithmetic, material for language-learning and also there is the sensorial material.

The various pieces of the sensorial material are used to train the different senses of the child. If the sense of touch is not properly trained one cannot differentiate between long staple and short staple cotton. Even so one cannot make out between the threads of different counts. Concentration of the mind, co-ordination and control of movements are sought to be achieved by the Montessori

system. Are not these things of utmost importance to a spinner or a weaver, a carpenter or a blacksmith, a farmer or a cobbler? You may take any industry or any craft as a base, a child who has mastered these three things is bound to show much greater progress, to produce sooner and better and thus to earn much more than a child who has not. Such a child makes awkward and jerky movements whenever he starts doing anything, causes a good deal of waste of whatever material he handles and is more difficult to deal with. A properly Montessori-trained child does not present any such problem. He comes better-equipped and his trained muscles and mind soon enable him to satisfy his creative urge and thus prevent him from being a house haunted by the ghosts of complexes. Thus the system which appears costly at present will prove really economical in the long run. As already pointed out, there will be less of the waste of the basic material, and what is more, sanity in society will be at a premium. Absence of punishments and rewards of any kind and love and mutual help are common to both the systems.

The gulf between the two, as seen above, is an artificial one. Montessori system is but the step to the Basic one. If every child that comes to a Basic school is trained according to the Montessori system he will be able to grasp things more quickly, the quantity of his output will be greater and the quality superior, and the amount of wastage of the material will be extremely small. The exercises of practical life have taught the child many other things useful at home and in the school. If the basic school allows scope for the development of these activities, the child does not learn only one basic trade, which a basic school is supposed to teach, but learns many other things useful to him both in his individual and social life. Incidentally these activities help to remove the monotony that is likely to ensue from the pursuit of a single craft.

We have as yet not planned the pre-basic education. Now that we have our own Government it is certain that the translation of our plans into practice will not proceed at snail's pace. For rebuilding India of Mahatma Gandhi's dream basic education is the only way. Then why not begin to educate the child as early as possible? And for this pre-basic system of education no other system in the world, that of Fröbel, or of Piaget or of Dewey is as near in ideals to Gandhiji's as Montessori's and none so perfect.

A PRIMER FOR ART EDUCATION*

By NANDALAL BOSE

THE six canons of art which guided and inspired the artists of ancient India were formulated in a condensed form in the following Sanskrit sloka :

रूपभेदाः प्रमाणानि भावलावण्ययोजनम् ।
सादृश्यं वर्णिकाभङ्ग इति चित्रं षडङ्गकम् ॥

In brief the sloka means that *Ṣaḍaṅga*, the six limbs or essential principles of Art, are : 1. *Rupabhedā* or distinction of forms and the knowledge of appearances ; 2. *Prāmana* or proportion, arrangement of line and mass, design, harmony, perception or in other words correct perception or measure ; 3. *Bhāva* or action of feelings on forms ; 4. *Lāvanya* or infusion of grace and the seeking of beauty and charm for the satisfaction of the aesthetic spirit ; 5. *Sādrśya*—similitude or the truth of the form, and, 6. *Varnikā bhanga* or the turn, combination and harmony of colours.

It is interesting to note that the ancient Chinese artists also had their six canons of art very much similar to the Hindu *Ṣaḍaṅga*, which they called 'the six component parts'. In fact, these are the universal principles of all great art irrespective of time and clime. Art education, in the last analysis, must aim at imparting a true and deep understanding of these six basic principles and at providing for an adequate exercise in accordance with them.

* *SAHAJ CHITRASIKSHA*—in Bengali, by Abanindranath Tagore. Illustrated by Nandalal Bose with pen and ink sketches based on examples conceived by the author. Published by the Visva-Bharati from 6/8 Dwarakanath Tagore Lane, Calcutta. Half f'cap, 8 vo. pp. 83, Price Rupee One only.

Abanindranath, who wrote illuminating articles on the significance of the *Ṣaḍāṅga** as early as 1915 and thereby unlocked the treasurehouse of Indian aesthetics to the world of art, has recently prepared an Art Primer called *Sabaj Chitrasiksha*. Beginners' books on art there are many in English and also in other languages. But the distinction of this Primer lies in the fact that it encompasses so much within the narrow limits of a little over thirty pages and still retains a charming simplicity of presentation. The language of the book, suited to the child and childlike in its idioms and exposition, may throw many a casual reader off the scent. Its true value as a primer for Art Education may not strike the eye. But a careful reading will reveal its excellence to Art teachers in general and those among them who are interested in the education of the child, in particular. The range of thought, the wealth of suggestions, the line, tone and colour of the words, the vivid examples and the precise definitions all go to make the book a contribution of great importance. It is likely enough that even a trained and experienced artist will frequently be startled out of his self-complacency and made to see a new extension of meaning in an old concept or even the whole theory of art in a new perspective.

And yet it will be eminently suitable for young learners for whom the Primer provides not only directions for the proper use of the brush and the pencil, but also a lucid exposition of the essential principles of art. This is sought to be done not through abstract discussion or theories but through an appeal to the experience and imagination of the child himself. In fact *Sabaj Chitrasiksha* will serve the purpose of a *Ṣaḍāṅga* for the child, a codification of the basic laws of art newly arranged for his benefit. Abanindranath has, with his characteristic respect for the child, brought to bear upon this book his thoughts and practice extending over more than half a century in the domain of art education. I shall attempt in the following paragraphs to show how he has tried to do this in and through the six brief chapters of the Primer and with what success.

The first chapter deals with Line and Tone. The concept of the line, which has obliged both Chinese and European art critics to get

* *ṢAḌĀṆGA* or the Six Limbs of Painting by Abanindranath Tagore, first published in the *Modern Review* in October, 1915. Later published in book-form by Indian Society of Oriental Art in 1921.

involved in long-drawn dialectics, and the classification of its various movements, have been presented with the help of a few vivid analogies and illustrations. The happy use of homely words culled from the wealth of colloquial and idiomatic Bengali, brings home to the student, as no formal definition ever could, the essential notions underlying the classification. For instance, Abanindranath classifies the line under four principal heads :



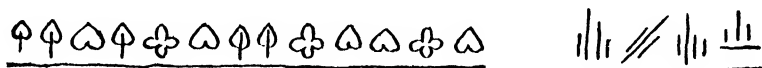
Slanting, Vertical Horizontal and Crooked or Curved.

Speaking of Tone, he describes it to be an undefinable mass as long as it is not enclosed within an outline. It is the Line which gives a form and definition to an object :



In this way he tries to bring home to the young artist that the skill to manipulate Line and Tone forms the basis of all artistic activity.

The second chapter which is on Form and Pattern follows logically, from the first. It is the Line and Tone which constitute the essentials of Design and Form. The author starts by dividing Form under two categories viz. angular and curved. In their permutation and combination, these forms arrange themselves into various patterns or designs. With the help of very simple examples Abanindranath tries to reveal the secret of the beauty of form in the visible world as also the beauty of pattern used in decorative art. Ornamental and decorative designs are based on the two principles of repetition and variation. A random and haphazard arrangement of forms :



does not create a pattern. It is only when this factor of repetition or variation is introduced that patterns emerge :



The same unit of form repeating itself gives an impression of sameness or monotony.

When several units are arranged according to a definite order the result is a decorative design. Thus, variation is of the very essence of decorative art.

After discussing the essentials or the mechanics of art in the first two chapters Abanindranath enters into the more abstruse region of Perspective and Proportion. It is our measuring faculty and sense of proportion which informs us about the shape and size of forms. It tells us also about what is far and what is near and how far away or how near the objects in a picture stand in relation to one another. In this chapter Abanindranath introduces the novice to the mysteries of *Pramatri Chaitanya*—‘that wonderful measuring instrument of the mind’—and shows how our experience grasps the quality of the form and the form, in its turn, takes the quality of the mind. He shows how the inner proportions or the structural anatomy of a thing reveals its character by itself :



When, however, things appear in relation to one another :

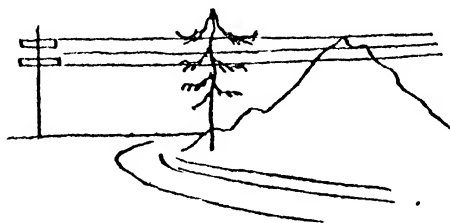


it is the relative proportions, the contrast in size, shape and distance, that brings out the character of each. The quality of observation and perception which is an essential factor in Art Education, has been explained and defined in the short span of less than three pages of the Primer.

The fourth chapter is devoted to Expression and Gesture or *Bhava*—attitudes assumed by forms under the stress of feelings. Our eyes can detect attitudes or alterations which forms assume when excited by feelings. But the inner expression or the true significance of forms acted upon by emotions can be detected by our mind only. It is the mind which gives the picture a suggestive quality and not the eye which limits itself to the surface or the visible appearance alone. This quality of suggestion is the very essence of a work of art. These are topics that defy exposition. But the degree of success with which Abanindranath has been able to explain this difficult canon of art, is nothing short of an achievement. He has started by referring to hieroglyphs of picture-writing and by slow degrees introduced the young beginner to the complex question of the role mind plays in the making of a picture. Here is an illustration he has given to show the mother's anxiety for her young :



And this is how he delineates projection of an idea of a straight and upright attitude :



In the fifth chapter Abanindranath deals with the most difficult attainment which an artist has to acquire, namely the Use of Colour. He speaks not only about the different mixtures and uses of primary and secondary colours, but also about the real nature and meaning

of colours. The tones and gradations, the relation between forms and colours, harmony between colour and the changing moods of the mind are some of the questions tackled in this chapter. Speaking about the knowledge of pigments and colour mixtures, he observes :

“The colours in our paint-box are mostly derived from clay. It is with these clay colours that the artist has to depict the shine of the glassware, the glow of the flame, the dim light of the earthen lamp, the gloom of the darkest night and the bright gleam of the moon. As long as we do not obtain mastery over brush and colour, the colours in the paint-box avail us nothing.” One remembers in this connection the observations made by the author in his bigger treatise, the *Ṣaḍaṅga*, where, speaking of colour he says, “It is not our eye but our mind, which really mixes the colours. Mind determines the exact degree of blueness or blackness which is required by the night sky. Mind measures the exact quantity and quality of its own colours which must be united with the colours of our paint-box.’



And so we come to the last chapter where Abanindranath speaks about Light and Shade. Shade and Light are not mutually exclusive ; they go hand in hand as inseparables and put each other in relief, sharp or subdued as the case may be. These conceptions which constitute the secret of pictures in black and white, as also in colours, have been made accessible to the young learner with a rare power of verbal suggestion. There are portions which call to our mind the concluding para of *Ṣaḍaṅga* where he mentions the range of feelings that may be expressed with the help of Pen, Brush and Ink : “With ink it is possible to express the full range of colours, if we only allow our mind’s tone and tint to write with the black of our ink. Ink ceases to be inky when the mind is infusing it with

its own colours. Let your mind but dwell upon ink and you will make it glow like a fairy lamp showing all the colours of the spectrum."

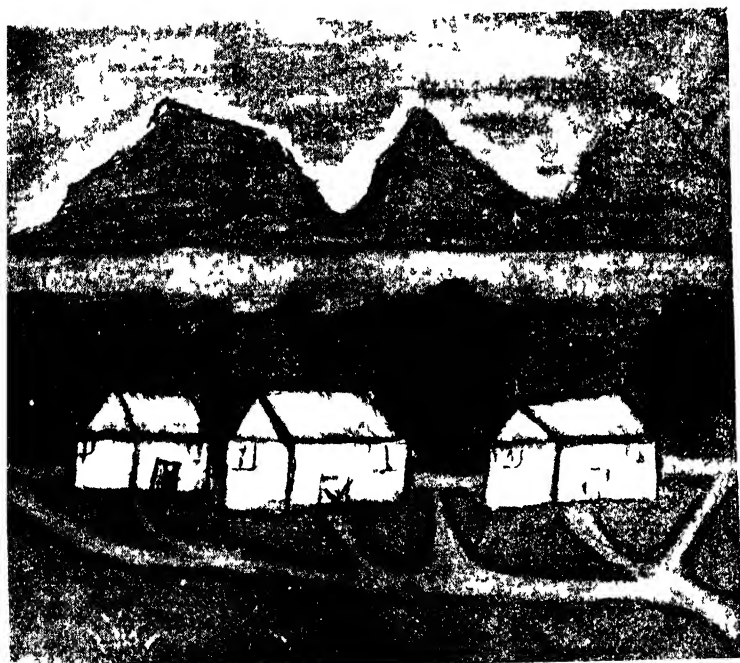
It is a happy sign of the times that Drawing and Painting have at last come to claim their own rightful place in all schemes of progressive education. This, I feel sure, will open up an avenue of self-expression for the children and give some of them at least that opportunity to reveal their creative talents, which the young mind needs and demands. *Sabai Chitrasiksha* will be found eminently suitable for the purpose of Art Education. As a Teachers' Manual it will fulfil a long felt need, because of the wealth of ideas and suggestions contained in its six chapters. Art-teaching can be made a most interesting adventure if a syllabus is drawn up with this Primer as the basis.

But, it is as a book for the children that *Sabai Chitrasiksha* will come to rank with the other masterpieces of Abanindranath. The sympathy and insight that he shows in his approach to the child-mind are patent in the language as well as in the illustrations conceived by him. It will be a mistake, to suppose that this Primer can be ranked with the ordinary run of text-books. The knowing and superior tone of the expostulating teacher is nowhere to be found. Nowhere is there any attempt to curb the child's intuitive perception of the world of form and colour, for the sake of cramming certain theories and abstractions down his throat. It is the mother's method that he has adopted and its outcome is likely to be an unconscious and natural integration of the truth of art on the part of the child. If art could become part of the child's everyday life, mix and mingle with his day to day experiences and perceptions—then art education would have served its purpose very well indeed. This Primer can achieve this object if any printed book can. It is only the writer of *Rajkahini* and *Kshirer Putul* who could make a fairy tale out of an Art Primer. In *Sabai Chitrasiksha* Abanindranath shows himself to be as much a master of the pen as of the brush.

SIMILARITY OF IMITATIONS



By a Nepali, 11
aged 8 years



By a Benali boy
aged 2 years

TABLESSO DE BILHINHA AUGU 1



By CARL
H. C. V. I.



By LIA
LEACH

TEACHING OF ART TO CHILDREN*

By BENODEBEHARI MUKHERJI

ALTHOUGH today there is a growing sense of the value of education, there is naturally much difference of opinion with regard to its aims, objectives and method. This want of unanimity is particularly noticeable with regard to painting, music and dancing and their place in a system of education. Happily, however, a large section of people have now come to realise that the teaching of the three R's is by no means the only or even the most important aim of education. More and more stress is being given to the individual needs of the child and it is now recognised by many that there should be provision for media other than language for the self-expression of the child.

Attempts are being made in this country to overhaul the system of education. The place of Art as an integral part of education has now been assured, especially in the sphere of child education. This much-needed reform is largely inspired by the latest developments in the West where educationists and child-psychologists are collaborating to bring about a change.

The fact of the matter is that during the period of British tutelage, India as a whole did not have a system of education native to the soil. Our system was based more or less on the patterns borrowed from the West in the nineteenth century. While in the country of their origin they kept march with the times and adapted themselves to new requirements, ours remained immobile. The question that now confronts us is whether in discarding the old out-moded system, we should incur a fresh debt by accepting new ideas from the West, or we should devise our own system in which these ideas would be incorporated and naturalised.

The answer is that there will have to be some amount of imita-

* Translated by Prabasjiban Chaudhuri from the original Bengali article appearing in the Special Autumn Number of the *Desh*, 1852 B. S.

tion and also some change according to our circumstances. Even if there has to be some imitation, it should be selective and not indiscriminate. It will be wrong to put the western emphasis on paraphernalia and to incur heavy expenses over accessories for art-training. Nor should we over-emphasise the contribution of the West in this particular sphere because we can profitably build up our system of Art education on the tradition of aesthetic training we have inherited.

In ancient India activities ranging from painting to the ordinary household duties like arranging the bed, were regarded as types of Art (*Kala*) to be cultivated as worthy attainments. Every cultured person had to be well-versed in some of the sixty-four types of Art which we need not lightly dispose of as legend. If we draw up a list of the various aspects of aesthetic training recognised in the West, we shall find items similar to the sixty-four Arts of the *Kamasutra* implicit in them. The principle underlying these types is to provide scope to man's creativity and develop his craftsmanship or dexterity. There is no reason why these functional Arts should cease to have the same importance and value in our times.

As in the past the modern age also considers painting, music and dancing as the principal forms of Art, for there is scope in these for the simultaneous exercise of the creative impulse and critical faculty.

Let us now come to our main problem : how to teach drawing and painting to children. Specialisation or expert knowledge has no place in such training. The essential principle of child education, it is agreed, should be to correlate the various occupations and interests of the child. The child does not usually distinguish between work and play. In his actual experience the one merges into the other. Therefore the intention of Art-training should be not to treat it as a separate subject but to relate and integrate it with the other activities of the child. So treated, drawing and painting become an absorbing game for the child provided that there is no unnecessary adult interference.

Generally speaking educationists in determining the different stages of education, take the age-factor into account. In Art-training however, it is the mental age which should be the deciding factor. So considered Art-training for the child resolves into two stages :

1. When the child is guided mainly by impressions, 2. When the child begins to observe and distinguish.

There will be no difficulty in classifying the students according to this principle. It is much better than classification according to age which raises many difficulties. For, while a boy of eight or nine is found to have developed the faculty of observation, one of thirteen or fourteen may still linger in the stage of mere impressionability. The impressionable age may roughly be defined to be that stage where the child recognises but does not judge or analyse, where he is led more by the sense impressions than by judgment. There is certainly curiosity in him ; but this rouses in him a sense of wonder and stops short of a critical enquiry. Our attempt in this article will be to discuss the lines on which Art-training is to be given to children coming under the above category.

Given the opportunity, a child begins to scribble about the same time when he begins to articulate words. At first his scribbles are as meaningless as his prattle. Gradually these begin to assume their own meaning to the child himself, if not to his elders. This leads us to the central problem of Art training which begins to take shape when there is found to be a marked disparity between child-impression and adult-observation. The question of agreement between the two is not important at all. All that should concern the parent or the teacher at this stage, should be to see whether and how far the impressions are distinct and meaningful to the child. The question of teaching him does not arise even when the child is found to be hazy or confused in his impressions. The attention of the child may, however, be drawn to the error, if the teacher thinks that it will be helpful to the child.

Let us try to illustrate the point. Suppose Ram has drawn something in the shape of a square : When he is asked about it, he explains it to be a bullock-cart. "But where are the wheels ?" He calmly draws four circles and says : "Here they are". Now his elders know that the four wheels of a cart cannot be seen all together. But it will not do to point out the fact to Ram because his impression of the cart is associated with its four wheels. It will be a grave error if the teacher at this stage begins to explain the problem of scientific observation. For we cannot expect the children to take an adult view of things ; their sense of perspective is different. That is why in pictures drawn by children, objects are simply put together and their relative sizes are determined by the strength of impression these

objects produce on the child mind. Ram's elders should be satisfied with the square and its four wheels which for Ram signify the cart. To try to correct Ram is to destroy the truth of his impression.

There are many who will regard this kind of training to be sheer waste of time. If a child is to do something, let him do it well, they will argue, there is no use wasting time. This impatience is more marked when a professional artist becomes a teacher. The answer is that it is no good forcing the pace of the child. In the process of his natural growth the child will of himself discover what the teacher seeks in a hurry to impose on him. It will be a mistake to hustle the child out of his own world of impressions.

And yet some help and guidance must needs be given to him. The method should be adapted to suit the child. It is an accepted principle in language-teaching that a child should not be burdened with words which he cannot easily tackle. Similarly, in Art training we should try to restrict ourselves to what the child can manage on his own.

Another problem is training the child in the use of materials and accessories of Art. Here again it will be a mistake to superimpose what we call technical knowledge. In his urge for self-expression the child will naturally come upon this knowledge and make it his own. All that we can do is to give him further impetus by making various Art materials such as pencil, charcoal, crayon, watercolour, oil colour and papers of different sizes accessible to him. The result will be nothing but good if the choice of materials is left to him.

The idea that the child should start first by drawing with his pencil and later on with colours, is wholly untenable. The dexterity which the child will readily acquire through handling of various materials, may not be acquired as quickly if he has to go through the drudgery of using the same material over a sustained period. The process here is very similar to story-telling in relation to teaching the child how to read and write. Stories serve to develop the power of connected thinking in the child while they sharpen his imagination. They help him also to increase his vocabulary and to learn the correct enunciation and use of words. In the same way through handling of a variety of drawing materials, the child acquires not only manipulative skill but also learns the correct use of the materials themselves. Perfect co-ordination between the body and the mind, the idea and

its execution, has to be aimed at at all stages of education. It is with this idea that child-psychologists and educationists want to place various materials at the disposal of the child. One of the objectives of Art-training should therefore be to see whether the child can correctly hold the pencil or the brush and whether he can put the particular colours exactly where he intends to put them. The knowledge and skill to make a correct use of these accessories are undoubtedly of great educational value.

As I have mentioned already, paraphernalia is the least part of Art-training. The long list of materials prepared by the psychologist need not deter the parent of limited means. As a matter of fact most of the materials are quite inexpensive and easily procurable. It is not really essential for the child to have pencil and eraser or a real paint-box ; he can very well work with charcoal and coloured crayons. We need not buy him expensive oil-colour : linseed oil mixed with colour will be a good substitute. No child bothers about good quality paper or paint. All that he wants is plenty of both the materials for his free use.

So long as the child finds joy and fascination in his own play with lines and colours, he should be left unhampered. Formal instruction at this stage is both redundant and harmful. The teacher should be content with giving him any facility that he may need. The utmost that he can permit himself, as has already been noted, is to draw the child's attention when his impressions are found to be hazy or confused. Another situation where the teacher can be helpful is described below. There are occasions when the child seems to be wrapped up with a particular impression, so much so that his attempts at drawing invariably end in the sketch of a particular object. What are we to do when his work reaches such a stagnant stage ? Why should he reach such a stage at all ? The reasons will almost invariably be found to be : 1. too much adult praise for a particular drawing, and 2. lack of new impressions.

Foolish adulation has an adverse effect on the child, in as much as, in most cases, he loses all initiative to draw objects other than the one which receives the approbation of his elders. Secondly, when we find the same thing recurring in his pictures, we have to recognise that the child needs fresh impressions. Let him but receive new impressions, we shall find him readily registering them in his pictures.

Let us give an example. Children of a particular school were

found to be drawing boats and boats alone. The teacher was thinking hard how to suggest new subjects to them. In the meantime there came men to install an electric line within the school compound ; poles were put up, lines were drawn and in a few days' time there was electric light. It was found that in the drawing books of the children electric lights now supplanted the boats. To very few among us the electric light would appear to be something striking. But to the unused eyes of the child, however, the electric light was like the Aladin lamp of the fairy tales. Let us take one more example. We would not consider a man in hat and coat an attractive subject for drawing. Let such a man be taken round the classrooms and the next day you will find the boys drawing his picture. He might impress the different boys differently. Some would give him a pair of gorgeous moustache and some a walking stick.

The question may now be asked ; who should select subjects for the child to draw. Here again, it will be a mistake to impose our preferences on the child ; because our standard of values differs from that of the child. We use our conventional judgment in choosing a subject while the child is led by his sense of wonder and discovery. He lives in a world of never-ending surprises. Any striking colour, movement or change, as a matter of fact anything that is out of the ordinary, is evocative of a sense of wonder in the child mind. Given such a stimulus, it is sure to find its way into the child's pictures or writings. If the teacher could but introduce the child to his wonderland, it would no longer be necessary for him to bother about selection of subjects or for that matter, formal instruction.

Thus, a capable teacher of Art for the child is one who can enter the child mind with sympathy and understanding, one who can see with *his* eyes. A hardened mind which is no longer open to impressions or alive to things that hold the child's interests, is a well-nigh insurmountable handicap. It is only a veteran well-versed in the ways of the child, or one who can be a child with the children, who should be entrusted with the teaching of Art to children.

One of the main difficulties is the psychological change which overtakes the child with the onset of adolescence. At this stage the child makes a conscious and deliberate effort to discard child-like ways and ape the ways of the adult. He no longer sees things with the child's eye of wonder, he begins to analyse and exercise his power of

observation. He emerges from his world of impressions into the world of realities. He now wishes to acquire the skill to copy the objects of his observation. When this adult viewpoint gains ground, teaching of painting or any other creative Art, offers new problems. Adolescence is a critical age for all children—even for those brought up under more favourable conditions. Some show a tendency towards a total extinction of their creative talents, if they are not carefully handled.

In their ardour for training the child to master the technique of realistic drawing, most teachers cram the child with the grammar of Art, so much so that in the process the child gradually loses his real interest in Art. What will the capable teacher do at this stage? He should certainly impart some technical knowledge to the child. But not at the cost of his innate creative impulse. Such knowledge should be given in a planned manner with an eye to the needs and aptitude of individual students.

This brings us to the important question as to whether the child should be encouraged to copy. He may be allowed to do so, as a matter of fact, copying will go to increase and develop his manipulative skill after he has begun to use his power of observation. In earlier stages he may be given some objects or models to copy, but it will not do to insist upon a close likeness. In choosing things for copying the teacher should do well to remember that the child is more attracted by colour and movement than by details of expression and static objects. Finally, we have to recognise that although it may be necessary or desirable to guide the child towards acquiring technical perfection, our attempt in this direction must not be so pronounced as to destroy his natural desire for self-expression.

The physical growth of the child brings about certain external changes which are apparent to the naked eye. But not so with mental development which shows itself in certain psychological symptoms. In the sphere of Art teaching, the revealing symptom of this development is the child's growing dissatisfaction with his own handiwork. He begins to find many defects in his work which he brings before his elders for correction. The spirit of questioning and criticism gains upperhand and he becomes impatient faithfully to copy the object or model before him. This fretting for faultless perfection is a sure sign that the mind of the child has definitely left the impressionable stage behind.

As already explained, the teaching of Art to children should not aim at specialisation. It should, on the contrary, be co-ordinated with the central purpose of education by helping to develop the aesthetic sense of the child. The practice current in our schools, however, is definitely opposed to this purpose. That is because most of our Art teachers are products of formal training given in Art schools. What they offer to the children is a shortened form of the course of training they themselves went through. The result is that the child neither acquires sufficient technical ability nor that refinement of taste which is not less important than the cultivation of knowledge. The defect of this lop-sided method of Art education is evident in the general lack of aesthetic taste. We cannot very well claim that the Art training we received as children has in any way enriched our enjoyment of life.

What then should be the right method ? That can only be decided if we are clear about the objectives. These should be as follows :

1. Acquirement of technical knowledge : Technical knowledge being unlimited in scope, we have to set certain limits. Within these limits, the child should be able both to recognise and execute certain forms. These forms should be such as are familiar to all and capable of easy reproduction. If the child can freely use these forms in different contexts in his work, he will be said to have acquired sufficient technical skill.

2. The child should have some idea as to how to use contrasting colours and relative colours. This objective can easily be achieved if the child is taught to study the distribution of these colours both in Nature and in works of Art. An eye for Nature would amply compensate the lack of skill in reproducing objects from copy-books. Given Nature as teacher, we need no other agency for imparting aesthetic taste to the child.

The matter-of-fact critic may point out that Nature could also be viewed through the eyes of the scientist. There is a world of difference between the artist's view of Nature and the scientist's. The scientists botanise, the artists enjoy. There are both the scientist and the artist in the child. They need not be at loggerheads. What we have to aim at is to reconcile observation with appreciation until at last the child discovers his own particular line of interest.



THE GROVE

—Enocut by a Boy aged 12 Years



CLASS AT SANTINIKETAN

—Linocut by a Boy aged 12 Years

ART AND THE SCHOOLS

By STELLA KRAMRISCH

ART is not only one of the subjects which should be taught in all the schools ; it should be built into their walls, radiate from them and envelop the pupils. By their activities and manners its presence should be re-inforced, in any of the school subjects. While they are receptive or at leisure it should fill them with a sense of wonder and well-being, order and happiness. For art is at home no longer in the houses of India's citizens. It has been suffocated by the acquisition of imported 'goods'. They are evil ; products of the industrial revolution in the West, they have furnished wrongly minds and houses of the 'intelligentsia', the well-to-do who have lived in India so badly amidst misfits for several generations, over the last seventy years. Houses and habits stay ; children grow up without knowing and using things in their right place. Things and thoughts are now out of order. Schools and teachers have to rebuild the fitness of things, the graces, simplicities and ornaments of living.

In the houses of the wealthy citizens the accretions are neither questioned nor disturbed : dust may settle on them, it covers but does not hide them. Scarcely used, chairs and tables encumber the rooms ; they are show-pieces ; pictures on the walls are added to them. These too are generally not made any use of ; if they are not seen, nothing is lost. All the same, they occupy wall-space and together with the furniture crowd out of the room all clarity and order. Unseeing and indifferent to these accumulations people pass through their own houses as strangers on whom a sense of ownership has been inflicted since they lost their roots. This affliction has seized old families, while the younger generation who set up their own homes are not so encumbered. With them surfaces are smooth and polished, the comforts of an up-to-date materialism are offered by an upholstery of uncertain stuffy modernity. It is

'relieved' by open windows ; there a belated 'art nouveau' is broken up in many patterns of iron screens. They make the home secure so that the bronzed plaster heads of Guptesque Buddhas may communicate their 'simply beautiful' contemplation also to the houses of those a little lower in the social scale.

Round the corner, in its own quarter, the hut of the Dhobi, the washerman, is built of mud and wattle, the metal cooking pots gleam golden against the matt wall ! There is little else in the house ; outside it is painted at definite dates, for ritual purposes, with figures and symbols, a permanently renewed decoration. The people in these huts live with dignity, according to their station, in the climate of their country, which is the same in the villages and the large towns ; they are not slum dwellers.

In the smaller towns and even in the villages the taste of the educated classes has made itself felt by all who can afford it. Only the poor can afford to live gracefully though they may have to go hungry. Their vast contingent in the country-side is supplemented by an infinitesimal fraction amongst the intelligentsia in the cities, a handful of them or less, in each big town. They are artists by calling and some are recognised. Their homes which are as orderly as are their paintings are not 'seen' by those of their patrons who care to visit them.

The unseeing eye carries into the world an attitude of indifference and non-attachment which is proper to the sages who have gone beyond the world with its changes and blandishments into timeless truth. The sages however furnish the world with ways and aspirations which others do not supply, precisely because they cannot see beyond the world and are unseeing also within it. Theirs is not a detachment but a deficiency, an atrophy by which they are prevented from contributing anything but their lowest efficiency, deprived as they are of the knowledge and joy which the world has in store for the seeing eye.

Those who are affected by this apathy and atrophy are the 'educated classes', even the cultured amongst them and practically all the 'artists'. Education here means British education—as far as it affects the senses. The Western export product was the lower middle class standard of bourgeois taste. It is conservative and outlives in India by several decades its span of existence in the West.

Out of date and out of place, it has the value of a 'curio' to those who accept it without questioning, incurious copyists of unknown objects, themselves of doubtful merit. But then this vulgar snobbish passivity is not inborn ; it is one of the aspects of slave mentality.

With a new education, that of the senses should come first. It comprises the whole living being, is not imparted in lessons but acts without surcease on the eye, the sense of balance, the sense of touch and the mind. The blind alone cannot be educated through the eye ; touch, balance and hearing make them sense acutely and replace this loss. But for them, any human being whose eyes are not diseased can be educated and refined by seeing consciously.

This does not imply that all children are artists or that, on the other hand, children's art is anything above the normal. It is a way children have of formulating and conveying things seen by their eyes and beheld by their minds. It is a visual clarification of the world they live in. As they grow up, means and contents of their drawings change and they cease being 'artists' after the sixteenth year of their life. During childhood, from the third to the sixteenth year, they are producers and consumers of the meaning and beauty of life ; afterwards, most of them cease being producers and, while all should remain consumers, their surroundings are against them.

The education of the productive side of the children rests with those who teach art ; the education of the child and future adult as consumer of art is not imparted by special teaching only ; it is effected by the entire standard and tenor of the surroundings and the discipline of the school.

Art in India, today, has no responsive public. There are few who know and they keep silent amongst the visitors to the large exhibitions staged for the encouragement of the artists and for publicity. When the average subject-matter of modern Indian pictures, painted in many styles, is opened to the public, a vast crowd with unseeing eyes looks at walls smothered by paintings. A fraction of the exhibits are well-made. Who is to judge ?

How many amongst those who visit an exhibition can themselves make a thing well ? Instead, they are doing well. What use have they for art ? Their houses show it. Western shaped products, more or less unassimilated by consumer and producer as well, are on view. Similarly, variously coloured objects litter the walls of

the exhibitions, and some of these paintings are transferred to the wall of a room for one reason or other of which the most valid is that the owner *likes* the picture.

Few of the visitors to exhibitions themselves make things, whatever these be : shoes or clay pots. The goods which they use are 'manufactured' by machines. The hand (manus) has no part in the work, the respective machine moreover has not been invented, has not been originally made in India. Doubly the victim of the industrial revolution, at a double distance from the source of productive work, is the Indian consumer. How remote then is he from the source and origin of the handiwork of craftsmen and artists ! How can he realize that he can make a thing well—which means give the life in him to the thing made by him and thereby enhance his own sense of being alive ? Or receive this enhancement of his life by having it communicated to him through the work of one specially qualified, such as a picture made by a trained painter ?

Art is a quality and activity of consciously being alive ; aboriginal people practise it ; slum dwellers are deprived of it and so are the educated classes in India who have become unseeing through the disuse of their power of judging and making things for themselves.

The urge to be a maker of things can be supported and channelled only in the company of well-made things. They are absent from the average Indian house in town. Schools therefore are under an obligation to be first of all well made and make the pupils feel well. Objects made by art do not moralize ; their presence teaches. Silently and insistently they demand attention.

Things in their proper place and order, according to correct proportions, are ineluctable teachers. They are joined in their mission by sun, light and air. Doors and windows irresponsibly measured according to the whim or thoughtlessness of the builder, jar on eyes that can see—the eyes of children—and produce a state of misery as if a false tune were played on an ill-tempered instrument, all the time. Rooms out of proportion with their doors and windows are as unsettling and irritating as are badly fitted garments. Light can hurt and darkness frighten inside a house, when they are not controlled, whereas they should give happiness and calm. These will stay with the pupils and make them adjust their surroundings and life accordingly. Right proportions are assimilated by the young ;

they feel *all right* in their clean surroundings. A sense of balance, physically and intellectually, becomes their need. The correspondence between the *seen* and the whole living person must take place on every level of consciousness : order, proportion and rhythm of space, light and colour ; ordered thought and a sense of proportion and balance. Rectitude becomes as indispensable as the verticality of the wall once it has been seen consciously and attentively.

With this awareness regained, a walk through a village, such as are still in Bengal or in Rajputana and elsewhere in the country, will confirm the children in things rightly seen and properly made. Pots made by the village potter may be taken to the school and tuition be given in such optional subjects as pottery, spinning, weaving, etc., where local craftsmen are available. By making, using and taking their pride and delight in the work of their hands, the pupils know *art* even though they are not taught fine arts or 'art appreciation.' The latter appellation reveals the depravity of the modern approach, one might as well hold classes in 'truth appreciation.'

Again, an image can be set up at the time of its worship, the most perfect the local craftsman can make, and the children are to select it and then offer their homage to it.

Many are the opportunities of linking the still-living practice of art in India with the education in the schools. The children, the future public, will then be truly consumers of art because they will have the need of it. Those privileged to produce it will have a public and patrons. So the need of both will be fulfilled.

The eyes need being opened of those who are young to behold India, their home, and build their houses in conformity with their life and movements. These are beautiful and have remained unaffected. People in India carry themselves nobly ; they wear their clothes like music. Things in this country are carried and held, given and taken with the gestures of an all-embracing dance. Its generous and communicative figures form the manners of the living person.

The seeing eye of the child will take in the order of its surroundings and also the vital dignity of things and people who have their place and live their life therein. From within their own living persons a new generation will receive the measure and power of its art.

DISCIPLINE AND EDUCATION

By MARTHE SINHA

SOME controversies are never settled. Among these perennial problems figures the relationship between discipline and education.

The twentieth century looks upon itself as the Age of Democracy which implies self-discipline and a minimum at least of education ; for democracy is based on personal reasoning and this presupposes a measure of education to make it possible. In actual fact, however, just as education was beginning to spread from West to East, out of the very heart of the West came first one undemocratic war and then another, which together blasted the foundations of democracy and destroyed the genial order of self-discipline based on reasoned education. Preparation for war, war itself, its aftermath, all necessitate the assumption by the State of such powers of control over the individuals composing the State that democracy is denied. There can no longer be a question of self-direction, it becomes State discipline with sanctions and penalties made imperative by the exigencies of war and subsequent emergencies. Such discipline, if applied in extreme form leads to Nazism, the brute mechanisation of the State into an aggressive war machine which remains human only insofar as it retains sufficient feeling to experience hatred and to inflict torture on groups of selected scapegoats. Extreme State discipline denies self-discipline and the moral responsibility of the individual towards social conduct. The democratic method has its advantages, but, unfortunately, it has its drawbacks. Democratic discipline relies largely on the willing acceptance of obligation : such willingness may—or rather must—be fostered. Education, press, propaganda may have a hand in it, nay, must have a hand in it to direct the minds of

somewhat educated, but still unreasoning, still ignorant men. This takes time and must depend for its success on well assured security. Thus the best example of democratic discipline has certainly been England.

England is the only country of Europe that escaped invasion and whose foundations were only shaken in the first World War. During the inter-war years, England was able to continue and enlarge the scope of democratic practice, and she reaped the benefit of this long preparation by the unexampled fervour and discipline of her people during the second World War. At present, even though there may be a certain amount of dissatisfaction with the continuing harshness of conditions, discipline and patriotism are sufficiently deep-rooted not to imply any serious threat to the established order.

Have the lessons of Europe with its extremes of Democracy and Nazism any significance for the India of to-day ?

India is contemplating establishing a republican form of government based on socialist principles. That means Democracy even more extreme than that of England, and that will demand a patriotic fervour and a self-discipline among the population which have yet to emerge. Assuming this to be the ideal end, how is it to be achieved ? By whom is it to be achieved ?

Discipline through education is India's latest watchword. In discipline, India sees the only remedy for the attitude of indifference and obstructionism induced by decades of careful fostering of passive resistance to a long established but unpopular government. Discipline is to usher in the era of conscious responsibility, the reflex patriotism, the instinctive response to emergency known to countries like England. Yet the negative habit of mind has been so well established that now that the first enthusiasm of Independence has settled into daily familiarity, the accustomed routine has returned to its groove, the age-old spirit persists. Whereas no one doubts the efficacy of discipline in theory, the individual nevertheless feels that for himself discipline means the abrogation of personal independence.

The second problem is how to inculcate discipline. It is a positive quality and depends as much on initiative as on obedience. Most people feel that the sole means of bringing discipline to India's varied populations is through education.

"They're uneducated," said a railway official once, with the

utmost scorn. "No discipline !" And he turned away in disgust from an uncontrollable crowd of happy, laughing youths who were rushing to inspect a new carriage on show. They took their visit seriously. They sampled the springs of seats and bunks, tested the bulbs and taps and incidentally had a thoroughly good time. Their attitude was harmless, but their large numbers and excitement made them destructive, and the unhappy carriage was soon the worse for wear. The same official confessed that he had been shouting himself hoarse since early in the morning in a vain attempt to control the enthusiastic sightseers. "They won't listen," he said helplessly.

Now the trouble lay neither with indiscipline nor with illiteracy. It lay with ignorance of crowd psychology. Education cannot do everything and to leave discipline to education is to wash one's hands of the affair. It is a task beyond the powers of education alone.

In the first instance, education is not universal, and therefore, even if on its own it could discipline the population, it has not access to the whole population yet. Secondly, education deals with children at school, whereas discipline concerns the whole mass of the grown-ups, every walk of life, every type of mind.

It can be taken for granted that the general longing for discipline is correct. In a large measure, discipline is merely good manners, and good manners arise from consideration for the feelings of others. To a large extent also, discipline is habitual conduct and this is induced by upbringing. Finally, discipline is the unobtrusive prevention of indiscipline by planning and organisation.

When talking of habit formation in children, one must remember that the first school is the home. It is in the home that the child learns its first behaviour patterns ; it is in the home that the child's character is moulded into the shape that it will retain for life. Hence the tremendous importance of discipline in the home. Discipline, it must be repeated, is essentially a habit of the mind. Habits are formed by sufficient repetition for the response to become so immediate as to be termed almost instinctive. What can parents, and especially mothers, do then to help establish discipline in the country ?

Children are profoundly wise where their own little interests are concerned and it takes them no time at all to size up the characters of the grown-ups around them. They very soon ascertain who

is weak and who is strong, who is sentimental and who never knows his own mind. Such characters impinge upon the unformed and malleable natures of the children and affect their development. The main thing with a child is to be consistent. Whims and caprices in grown-ups merely undermine the stability of the child's world and make for an ill-balanced and hysterical character in the child. Children are essentially reasonable and fierce upholders of justice. In any argument, the grown-ups must be just and reasonable, but they must be firm if the child is to be corrected and disciplined. Extremes of violence and tenderness, of obdurateness and indulgence, are detrimental to good order. They merely vex the nerves and develop a passion for sensationalism. The main thing is to be immovably firm on essentials, but reasonably lenient in minor matters. There is an art in giving way gracefully in matters that may be futile in the world, but that are of import to the child. The main thing is regularity and unobtrusive routine. These inculcate habits of regularity and hence order and stability. These are the stuff of discipline.

These points affect the individual child, alone in his family. A human being must very early learn to live with his fellow creatures, must learn to moderate his desires to fit in with those of others, must curb his exuberance for the convenience of the world around. The earlier he starts the better, and the most natural place for him is the Nursery School.

Toddlers of two to five are both easy and difficult material to mould. It is during the crucial years of character and habit formation that a child is so often made or marred. A Nursery School is on the whole, a better place than the home for the practice of discipline. Nursery schools are run by personnel specially trained for the job, the equipment is varied and specially designed for the purpose. Emotionalism finds no place in them, and both parents and children benefit by a few hours' daily respite from each other's society. Unfortunately, if India is ill provided with schools, it possesses even fewer Nursery Schools, and it would be a wise government that saw to it that in instituting a national scheme of education, it started with Nursery Schools.

Where education at school is concerned, a definite distinction must be made between children and grown-ups. The fashion of indifference practised by some lecturers at Universities regarding

matters pertaining to attendance and preparation of work by students has no place in a school. The disregard of time, deplorable even in a University, must be eschewed at school. The lofty indifference to lazy back-benchers cannot be tolerated in a school. Teachers in schools cannot look upon themselves as lecturers. Their first duty is strict adherence to time, duty and obligation. Their second is to see, even by bullying if necessary, that all children do their work in class and at home at the appointed time. They must also insist on routine and observance of order, neatness and tidiness in written exercises. All these external forms and observances induce discipline. Furthermore, strict rules of silence and orderliness must be formulated and enforced when large numbers of children congregate together. There is no cruelty in such local "police measures" as long as punishments for the infringement of these rules are reasonable. For instance all physical violence should be debarred, and the minor peccadillo of whispering when silence is enjoined should carry a correspondingly innocuous punishment. In the application of such external forms of regulating and disciplining, example is of far greater value than precept or correction. The teaching staffs of schools must recognise the fact that their role is educative as well as instructive, and thus their personal observance of rules relating to order, punctuality and meticulous performance of duty would go far to inculcate a spirit of disciplined obedience in the pupils.

Where grown-ups are concerned, it is only when they congregate in large numbers that discipline and good order become necessary. This occurs at places of amusement, in public or private transport, at meetings and gatherings of all kinds in halls, parks or open spaces. Here the organisation of discipline must depend on outside agencies such as the police. Rules must be drawn up for the use of theatres, cinemas and concert-halls. The observance of these rules must be enforced if necessary by stewards or attendants specially appointed for the task. Where transport is concerned, a better knowledge of the rules of the road should be diffused by press, radio and cinema. Then it would be legitimate to enforce the observance of these rules strictly by means of summary punishment such as fines on a recognised scale for offenders both among drivers and pedestrians. In regulating the use of public transport, great efforts should be made to relieve congestion by better organisation, modernisation

of vehicles, multiplication of forms of transport. Then drivers, conductors and public all need to be instructed in the proper use of vehicles. Here again, the help of radio, press and cinema could well be employed, and later summary punishment for infringement of rules.

At meetings or exhibitions, the organisers should be required to plan their method of control to the minutest detail in advance and so mark out a course and post accredited stewards that it should be impossible for a crowd to rush the platform or the exhibit. Then it will be found that the crowd is orderly.

It is in a moment of emergency or panic that discipline tends to break down. Men in crowds can often be seized with uncontrollable fear and once a stampede begins it is impossible to prevent disaster. Accidents occur even in the best regulated families, and such catastrophes have been experienced in all parts of the world and in all epochs. Nevertheless, if on the whole, the population is generally disciplined, there is more likelihood of its being reasonably controllable by firmness and authoritative directions issued in short, sharp, clear and commanding tones.

Discipline implies personal responsibility and now that India has become independent, indifference to civic duty can no longer be tolerated. It is through discipline that initiative grows and responsibility is assumed. A well-ordered nature knows its own mind, distinguishes quickly and clearly between right and wrong, and has no tenderness for disruptive influences. Hence, in a crisis such a mind is quickly made up, decision readily taken and responsibility openly assumed, for now the old antagonism between civic duty and government has disappeared.

In short, successfully to establish a democratic republic, India needs discipline. To inculcate discipline in a population that has known only external control and frustration is no simple task. It necessitates the cooperation of all the organisations and institutions of the land that exercise any influence over the minds of men, namely the home, schools and Universities, theatres, cinemas, press and radio. Furthermore, by careful planning and organisation in advance, crowds in public transport and places can without vain heat and useless violence be regulated into quiet and orderly people. The secret of discipline is organisation and good manners.

MUSIC AND EDUCATION

By R. SRINIVASAN

ONE of the most prominent features of modern educational reconstruction is the idea that is gaining ground that a child is a national asset, that the education which we now give to our children makes the nation of to-morrow and that a child is not merely a clean slate on which the teacher can write whatever he likes, nor an empty vessel into which the teacher can pour willy nilly any stuff whatsoever, but that he is a human entity, born with certain tendencies and capacities, some potential and some actual and that the object of education is to draw out these faculties, to nourish and cultivate the good tendencies and thereby cause the atrophy of the bad ones. Each human being brings to this world some special gift to give to it ; at the same time he also comes to learn some lessons which can be learnt only here. Rarely two children are exactly alike in physical features, emotional tendencies and mental equipment. While environment has much to do with the development of a child's nature, we cannot ignore the fact that there are some definite faculties which the child brings with him, some tendencies that require careful nurture, some other qualities which lie hidden in his very nature but will come out if properly unfolded and nourished. Time was when the children were intended for the School and not the School for the children, when to cram up certain fashionable shibboleths and get a certain percentage of marks in an examination was considered success in education, when to grind a child through the dull machinery of a rigid and unevolving curriculum was taken as equivalent to making him or her a good citizen. But those ideas are fast going away. Attempts after attempts are being made by enthusiasts to study the

child from a new standpoint and organise its education accordingly. The child is recognised as an essential unit in the national complex, and it has to be so handled as to enable it to find its place in the larger life of the nation and give unto it what it has brought with it, so that the nation may be all the better for one child properly trained and educated.

We know that there are three, or for the matter of that, four aspects of human nature which we have to consider in dealing with the education of a child, viz, the physical, the emotional and the intellectual. Beyond this, some hold, there is the spiritual nature in an individual in which we find the synthesis of the other three aspects and which, as it were, forms the background to which these aspects are related. A system of education which neglects any of these aspects must be in the nature of things imperfect. I am afraid that the only aspect which mostly claims the attention of the educational authorities is the intellectual and that too not in the right way. Physical culture, though some attention is paid here and there to it, is not well organised. As for the education of the emotional nature, which is a very important part of our nature, very little attention is being paid to it. And it is in this connection that I should like to make a plea for the introduction of music as an integral part of our educational system.

Art in general and music in particular exerts a potent influence on our lives ; it is one of the most natural and, at the same time, effective modes of self-expression. All evolution is only a process of self-expression, whether in the case of a nation or that of an individual. Art is as necessary to life as philosophy or science, religion or ethics. All art, as all true science, takes us to the Reality behind phenomena. Nature, mysterious as she is, unveils her mysteries even more to the artist than to the philosopher or the scientist. All philosophies try to find a synthesis for all life's processes, to glimpse the ideas behind the outer phenomena which are only various expressions of those ideas. The philosopher reaches them through his philosophy, the scientist through his experiments, the devotee through his love of God and the philanthropist through the service of humanity. But the artist senses the Reality behind through the beauty and harmony of God as manifested in Nature.

And of all arts music is considered to be the highest. All

other arts—painting, sculpture, drama, architecture, poetry—in some way tend to reach the condition of music. We generally express our ideas regarding other arts in terms of musical thought. The following words of Walter Pater bring out very clearly this aspect of music : “All art constantly aspires towards the condition of music. It is the art of music which most completely realises this artistic ideal, this perfect identification of form and matter. In its ideal consummate moments the end is not distinct from the means, the form from the matter, the subject from the expression ; and to it, therefore, to the condition of its perfect moments, all the arts may be supposed constantly to tend and aspire. Music then... is the true type or measure of consummate art”.

Why is that so ? Because music has that mystical property of elevating our emotions to a very high plane of being, purifying them and thereby recreating our whole nature. “The Last Chord” puts this idea beautifully.

I know not what I was playing,
Or what I was dreaming then,
But I struck one chord of music
Like the sound of a great Amen.

It quieted pain and sorrow,
Like love overcoming strife ;
It seemed the harmonious echo
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence,
As if it were loath to cease.

That is the power of music. In some mysterious way it takes us to sublime regions where struggle and strife cease, where all “perplexed meanings” fuse into one perfect Peace, where we know not aught but harmony and repose. And the musician, if he be a true artist, senses this through his music. It is his special privilege to rise above the world’s turmoil and sing for us harmony and peace, translate for us Divine mysteries in terms of our emotions. Profoundly true are the words of Browning :

Sorrow is hard to bear and doubt
is slow to clear,
Each sufferer says his say, his scheme
of weal and woe ,

But God has a few of us, whom
He whispers in the ear
The rest may reason, and welcome,
'tis we musicians know.

Music, as I mentioned at the outset, is one mode of self-expression. A human being must be essentially musical, though he may not be a good singer. Musical instinct is as innate in human nature as any other instinct, and a system of education which neglects this important aspect of child-training is no education in the real sense of the word. If education is to draw out our faculties and help us in expressing our inner nature in all its possible modes, it cannot afford to neglect this wonderfully synthesising quality in our nature. We are all, to a greater or smaller extent, artistic, and our education must help us in developing that art and contributing our own share to the advancement of National Art.

The value of musical instruction in schools can never be overestimated. Music is a great purifier, it cleanses the school as it does our homes of all that is ugly to our senses. It gives a real tone to all that forms part of the school life. In ways which may be at times imperceptible, it works out an emotional alchemy, expunges the dross from human nature and makes it pure, harmonious and balanced. In an institution where good music is taught by really good musicians many of the problems of discipline will be automatically solved. The child's nature becomes refined, delicate and responsive to higher impulses and ideas.

Madame Montessori, prominent among the ranks of modern educational reformers, says : "I have tried to have the directress of the 'Children's House' in Milan, who is a gifted musician, make a number of trials and experiments, with a view to finding more about the musical capacity of children...She was greatly surprised to discover the educational disciplinary effect of such music...She now noticed that as she multiplied and repeated the rhythm exercises the children little by little left off their ugly jumping, until finally

it was a thing of the past. The directress one day asked for an explanation of this change of conduct. The older children gave various replies, whose meaning was the same :

'It isn't nice to jump'.

'Jumping is ugly.'

'It is rude to jump.'

This was certainly a beautiful triumph for our method".

What we may fail to achieve through a number of sermons or moral lessons may be easily, and at the same time pleasantly, accomplished through music.

The psychology of music is a very interesting study. In some mysterious way music (as also all other arts to some extent) goes to affect the child's character for the better. The harmony of the vibrations set up by music produces a wonderful soothing influence on the nervous system and in very many cases tends to curb the otherwise rebellious tendencies of many a youth. Even snakes are charmed by music, the deer and the cows are moved by harmony of sounds. Is it then a wonder that a human being is moved by music ? The wonder is that we are not more musical than we are. An unmusical nature is an abnormality, a freak of nature. And so the healthy development of our children's character is to a very large extent accelerated and helped by instruction in music. The ancient Greeks realised this so well that they planned their whole politics in such a way that music and art played a very important part in every kind of national activity. The moral effects attributed to music and dancing were "regarded as of such importance as to influence profoundly the whole constitution of the State". That is the power of music ; one can in a musical atmosphere play upon the emotions of our school children as a musician plays on the string of a Veena or a Sitar. We can make apparently dull and irresponsive pupils wonderfully alert and responsive provided we create the necessary musical atmosphere. It is no exaggeration to say that there is no saying to what extent we can mould and develop the character of school children if only we give a very prominent place to music in our educational institutions.

We are now teaching ever so many things to our pupils in the schools, some of course useful, but some of doubtful utility.

We must see that music is given the place it deserves in our institutions. I would even go to the extent of saying that, if it comes to that, we could omit some of the subjects we are teaching at present and put in music in their place. Our pupils will be all the better for it.

There are a number of ways in which we can introduce music in our schools and utilise its influence to bring about an improved state of things. The school work may begin and end with music. Instruction begun in the harmonious atmosphere produced by music is bound to be more impressive than otherwise. As many opportunities as possible may be found to introduce music and singing in class work. And above all, music may be taught, I may say must be taught, to the pupils as one of the subjects of instruction. At the hands of the educationalists and the authorities concerned, the art of music must find a much better reception and more sympathetic treatment than now.

The greatness or littleness of the nation in the future is, to a very large extent, dependent on how the youth of today are trained. In the first place, they have to become cultured citizens, they must help our Nation to express the best in her along her own lines and consistently with her special genius. The typical man or woman of culture has always "a certain amount of intuition playing about him or her." He is not merely a scholar, but he is—at any rate ought to be—one who would grasp the essence of things, understand the fitness or otherwise of certain modes of thought and activity and will have an instinctive sense of proportion in things connected with our lives. He will intuitively feel whether a thing is in or out of place in a given scheme. If we analyse all the aspects of what we call culture we shall find that all of them lead up to this one distinguishing feature. And music enables one to do that, though the *modus operandi* of the subjective process resulting in that swift intuition is not so very obvious. An artist, a musician, will be distinguished by the possession of this superrational faculty of intuition which will, in some mysterious way, enable him to grasp the essence of things, to sense and assimilate harmony and shake off inharmonious things. All this he will be able to do not so much by cold logic or processes of sequential reasoning, as by a swift perception which like a lightning flash illumines his vision and makes him know things as they

are and not as they seem to be or as they are by reason argued to be. This is the peculiar gift of the artist, and so, music goes a very long way towards making an all-round man or woman of culture.

The second idea at the back of an educational system properly organised must be, as I said just now, to help the citizen to express himself as a unit of the Nation to which he belongs. Each nation has a soul of its own which tries to express itself in several modes of thought and activity, and we are all, in one sense, only cells in that bigger organism. The standard culture of an Eastern nation differs, in several essential points, from that of a Western nation. The very outlook on life varies with different human races and that colours the different aspects of a nation's life. And so in Art there is a great national Art peculiar to India. India's soul has always expressed itself in certain definite modes of musical thought. There are some special features about Indian music which distinguish it from other musical systems of the world. And if our youths are to be trained to be channels for the expression of our national consciousness the music we impart to them must be truly national, truly Indian in spirit. There is nothing to prevent an Indian from admiring or learning foreign music, but then he must already have learnt Indian music. An Indian who does not care for the music of his country cannot really understand any foreign music, though he might be able to indulge in spurious imitation. Plato said that "the introduction of a new kind of music must be shunned as imperilling the whole State, since styles of music are never disturbed without affecting the most important political institutions". While we should allow our musical system to evolve and assimilate external ingredients to its advantage, we should also see that it retains its distinctive feature and that, if any change is made at all, "such change must be organic, not sudden, and it must be an evolution in accordance with the heart of the national genius". And so I plead that while music should form part of our school curriculum it should be essentially Indian for Indian Students.

ACTIVITY CURRICULUM AND CORRELATION

By SANTOSHKUMAR BHANJA

THE construction of a suitable curriculum has always been, in view of the ramifications of human knowledge and the wide divergence of opinion regarding the principle of selection, one of the most difficult tasks to be accomplished by the educationists. Now that progressive educational thought demands not merely selection and organisation of knowledge, but also the correlation of this knowledge to basic activities of the child, the problem of curriculum construction has become infinitely more difficult and complicated. Nor can an 'activity curriculum,' framed to meet the aforesaid demand, be considered adequate unless it is proved to be definitely helpful in the realisation of the ultimate aim of education, the building of character.

The aim and purpose of education as understood today can by no means be said to be a recent discovery. European educationists discovered long ago that education does not consist merely in the transmission of knowledge and information from one generation to another ; that, to be worth its name, its chief function should be to inculcate certain desirable habits, skills, attitudes, ideals, appreciations and such other qualities or accomplishments as go to form character. The Brahmacharya system of education which India had, long before there was any awareness in Europe of this new possibility of education shows a marked emphasis on character formation. In theory and practice, this ancient system is found to be more advanced than the most modern systems in the West, in that it offered 'learning by

living', whereas the latter provide for 'learning by doing'. The chief difference between the two lies in the fact that the Indian ideal aimed primarily at what may be called spiritual realisation, whereas the western ideal mainly aims at the production of material results.

Rabindranath desired the fulfilment of both these objects in the Brahmacharyasrama he started in Santiniketan about half a century ago. While he richly provided for learning by doing, he placed the utmost emphasis on the need of creating a congenial atmosphere for the spiritual growth of the child. In the present article, however, it is proposed to set forth and consider the problems associated with the activity aspect alone and to build up a tentative curriculum in accordance with the conclusions reached.

The defects of mere formal instruction are now well-known. It is also generally admitted today that in the new curriculum fashioned so as to fulfil the purpose of the New Education, formal subjects should, as far as possible, be replaced by life-activities. While this change in curriculum and method is necessary for all the stages of school education, it is absolutely urgent for the lower stages. Bonser says : "If the purpose of the curriculum is to furnish aid in the selection and promotion of experiences of the largest life-values then the curriculum must include, not only the essential facts, principles and processes found useful in the daily conduct of life, but also the activities required." And Dewey proposes to make each one of our schools "an embryonic community life, active with types of occupations that reflect the life of the larger society and permeated throughout with the spirit of art, history and science."

Before a selection of activities for educational purposes can be made, it is necessary to have in view the various types of life activities properly classified. The following classification has been suggested by Bonser :

1. Maintaining and preserving life and health through the use of the material necessities of life and the appropriate care of the body.
2. Producing the necessities and luxuries for which man feels need and making these available through exchange.
3. Co-operating with others in maintaining the protective and regulative measures for the common good, the institutions of life : the family, the State, the vocation, the school and the church.

4. Occupying leisure in pursuits engaged in for the enjoyment which they yield.

The first type of activity centres mainly round the knowledge and practical arts associated with the basic needs of man for his self-preservation, such as food, clothing and shelter. It need not be given a separate place in the curriculum as it is bound to feature prominently under the second class of activities. Social and civic activities, which come under the third head also require no separate provision. All group activities have a social character and if we concentrate on the activities that fall within the scope of the second type, we may very well provide through them adequate training in co-operative activities and principles of citizenship. The same may be said of the fourth type, the recreational activities. The satisfaction that these afford, may, in certain cases, be due to the functioning and consequent gratification of the senses ; or it may be social in nature ; or again it may arise from intellectual inquiry or histrionic, constructive or art activities. If intellectual and histrionic activities are put aside for the moment, it will be seen that all the other activities mentioned under this class also are involved in Art activities i. e. the activities classified under the second head.

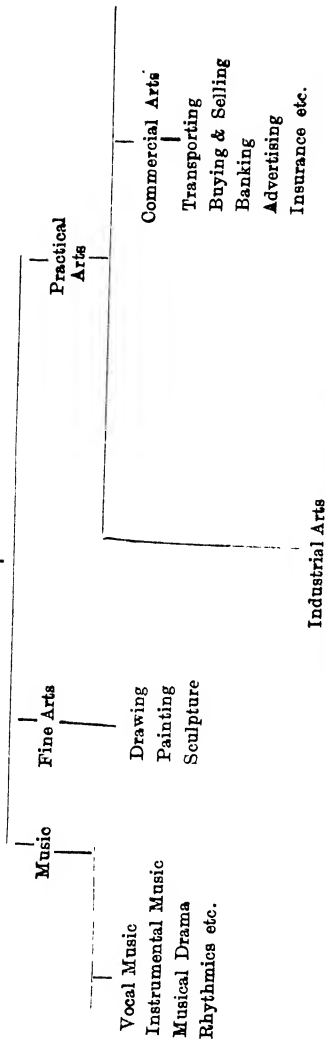
The second type of activities, each of which will be found to originate directly or indirectly from some form of Art understood in a broad sense, seems therefore to be most significant for the purposes of an activity curriculum, and deserve closest attention. The table on page 190 presents a classification of these arts.

In making a selection from this vast number of arts, we shall have to give the most careful thought not only to the requirements of the New Education but also to practical convenience and expediency. The curriculum in order to be useful must never be over-complicated or burdensome.

It is believed that the following principles will be helpful in making a choice of the activities :

1. The total number of activities chosen should not be larger than absolutely necessary.
2. Priority will depend on the degree in which each of these activities represents the basic needs of man.
3. Priority will also depend on the scope and extent of correlation with knowledge subjects that each of these activities affords.
4. Each of these activities should be, purposeful and interesting so that the

ART



Industrial Arts

Relating to food	Relating to clothing	Relating to shelter	Relating to utensils	Relating to tools and machineries	Relating to records
<ul style="list-style-type: none"> Gardening Dairy Poultry Fishery Cookery etc. 	<ul style="list-style-type: none"> Spinning Weaving Jewellery Tailoring Needle work Shoemaking etc. 	<ul style="list-style-type: none"> Carpentry Masonry Matmaking Carpetmaking Locksmithy etc. 	<ul style="list-style-type: none"> Pottery Basketry Bellmetal work Cardboard work etc. 	<ul style="list-style-type: none"> Smithy Mechanical Engineering Mining etc. 	<ul style="list-style-type: none"> Papermaking Printing Bookbinding Photography Blockmaking etc.

initiative in the selection of and participation in these activities may come from the child. 5. Taken together, the total number of activities chosen should represent the various aspects of man's life-activities. 6. They should be capable of being linked up in such a manner that one may naturally lead to another and the curriculum may grow from day to day, from year to year.

We propose therefore to include in our curriculum MUSIC and FINE ARTS because they are indispensable for the growth of the emotional nature of man and a selection of PRACTICAL ARTS from each of the two varieties, INDUSTRIAL and COMMERCIAL.

Among the industrial arts, we choose agriculture, weaving, carpentry, pottery, smithy or mechanical work and paper-making, i. e. one from each of the groups of activities representing the essential physical needs of man, e. g., food, clothing, shelter utensils, tools, machines and records. It is not, however, intended that the choice of any other craft from any particular group which may be justified by local conditions and the interest of the students, should be disallowed. The only thing to be kept in view is that each of these groups should be represented by one and not more than one of the crafts under it, the total number of such crafts being six. All these six crafts need not, however, be introduced concurrently in any stage of education in a given school. But at any given stage the child should have at least three crafts to choose from, crafts which should involve the manipulation of the different classes of materials, namely, *plastic*, *pliable* and *rigid*. Each of these classes has its own characteristic appeal and every child should be given the option to discover his own material according to his ability and interest.

Although it may not be possible to teach the commercial arts separately, some of them, e. g. the activities of carrying raw materials and finished products from producers to consumers, buying and selling, banking, insuring etc. can effectively be combined with industrial activities. Regard should be had to this commercial aspect of vocations in the planning and organisation of projects for the children.

Based on the principles discussed above, the following curriculum is suggested. It has been divided into three parts : the first presenting a list of projects and general activities which can be corre-

lated to various crafts and utilised for purposes of general education ; the second dealing with the courses of study for essential arts with suggestions for correlation ; and the third showing the probable standard of attainment in the formal subjects and the purpose and method of teaching these subjects. Although the subjects mentioned in the third part will mostly be taught through craft and other general activities, occasional formal teaching where necessary need not be precluded.

It is to be noted that the curriculum offered has been made for children from six to fourteen years of age. Grade I is the lowest stage intended for children of six plus. It is not claimed that the suggestions regarding the contents of the curriculum and the method of correlation are either exhaustive or invariable.

CURRICULUM

PART I : PROJECTS AND GENERAL ACTIVITIES

Grade I. Project : Doll-making—

Arts involved : Clay-work, Masonry, Drawing and Painting.

Achievements expected : Taste, concentration, planning, joy, judgement, appreciation of others' workmanship, skill of the hand, patience, cleanliness etc.

Probable Correlations : Natural Science—Clay, water, fire (when dolls are fired in kilns built by pupils), human form (this may lead to the study of animal and plant forms), colours from flower butterfly etc.

Social studies—Primitive man, excavations. Study of dolls and through them study of different lands and peoples.

Mathematics—Practical geometry and calculations for kiln construction.

Grade II. Project : Dressing the Dolls—

Arts involved : Fine Art, Needle-work with cutting, Spinning and Weaving etc.

Achievements expected : Forethought, choice of clothing materials, skill in handling different tools and materials like silk, cotton,, wool etc.

Probable Correlations : Social studies—Dresses of different peoples at different ages, climatic conditions in different lands, local produce of clothing materials.

Mathematics—Knowledge required for cutting, spinning and weaving.

Hygiene—Clothing in relation to health.

Grade III. Project : Staging a Marionette performance with some Historical theme—

Arts involved : Clay-work, wood-work, Stagecraft, Orchestra, Song, Costume making, Poster painting etc.

Achievements expected : Organising ability, taste, good social relation, team spirit, discipline, forethought and planning, appreciation of co-operation of others, alertness, skill in operating marionettes, skill in the different arts learned for this show, boldness and self-satisfaction. etc.

Probable Correlations : Social studies—Historical facts contained in the theme, dresses of the people, folk music of the locality.

Mechanics—The mechanical device of marionettes and the stage.

Language—Reading the drama, writing invitation letters to visitors, recitation of respective parts in the drama.

Natural Science—The properties and behaviour of light used in the stage, law of gravitation.

Grade IV. Project : Constructing a House—

Arts involved : Masonry, Clay-work, Brick-making, Woodwork, Smithy, Rope-making, Paint and varnish making, Drawing etc.

Achievements expected : Thrift, forethought and planning, co-operation with others, skill, accuracy, taste. etc.

Probable Correlations : Natural Science—Air, light, sun, rain, lightning, fire, directions (which lead to the study of poles and magnets) ; composition of mortars ; iron, its ore and manufacture ; study of the constituents of paints and varnishes ; study of white ant, fly, mosquito, snake etc.,

Social studies—Houses of different peoples in different lands, primitive man, sources of building materials, architecture of different lands and times, study of local houses ; modern house construction ; necessary qualities of a hygienically good house.

Hygiene—Ventilation, drain, latrines ; respiratory, circulatory and nervous systems ; tuberculosis, pneumonia and other diseases, their causes and prevention.

Mathematics—Different computations of arithmetic necessary for estimation of quantities and cost of brick, lime, sand, wood and other materials ; weights, measures ; determination of area of land, floor, wall etc. ; various geometrical matters like parallelogram, angles, their division ; perpendicular line etc. that arise during the project.

Grade V. Project : Decorating and furnishing the House or the School—

Arts involved : Carpentry, Weaving, Carpet-making, Drawing, Painting, Mat-making, 'Chik' making, etc.

Achievements expected : Taste, thrift, skill in handling wood etc. and tools like chisel, hammer, saw, loom, shuttle etc.

Probable Correlations : Social studies—*Vide* correlation through carpentry, weaving, fine art ; interior decoration and furnishing of houses of different peoples. modern amenities like electric fan, light, refrigerator, radio, telephone etc.

Grade VI. Project : Running a Co-operative Store—

Arts involved : Commercial arts like transporting, salesmanship, office work, insurance (against loss by theft, fire etc.), signboard and poster painting, decorating, displaying, advertising. etc.

Achievements expected : Appreciation of opinions of others, honesty, fair dealing, courtesy, method in work, co-operation, cleanliness, forethought in speculation, appreciation of inter-dependence in society, ability to maintain right economic or business relationships, realisation of the need of fair distribution of goods among all, spirit of service, economy and punctuality.

Probable Correlations : Mathematics—Book-keeping and accounting, simple and compound rules, rule of three, unitary method, weights and measures, fractions. etc.

Social studies—Sources of all kinds of commodities ordinarily used by common people—for food, clothing, shelter, utensils, tools, records etc. ; making a map for this ; transportation of goods, different cities and peoples (by visiting places for buying, selling. etc.), relationship between suppliers and consumers import and export of the place, leading businessmen of India in particular and other countries in general, how to form a committee, appoint office-bearers allocate their duties, frame rules, conduct business meetings etc.

Language—Reading advertisements, books on commercial arts, newspapers (for current prices sales notices, manufacturer's announcements etc.). Writing account books and records, business letters etc.

Grade VII. Project : Making a Model of a Near-by Village and then that of a Model Village—

Arts involved : Drawing, Surveying, Map-making, Modelling Carpentry, Cardboard work, Painting. etc.

Achievements expected : Co-operative and sympathetic attitude

towards the different members of the society, ability for critical and analytical thinking, constructive idea, forethought, power to tackle village problems, tact in dealings, skill in handling different materials like sand, clay, cardboard, wood etc., and tools used in the different arts, etc.

Probable Correlations : Natural Science—Various minerals, plants, birds, insects, flowers, fruits etc. hitherto unknown to the pupils.

Social Studies—Study of profession, religion, age, sex, number etc. of the people ; topographical conditions, housing conditions, cultural, economic, social and health survey with special stress on the study of resources and needs in respect of dispensary, drinking water, latrine, manure-pit, road, school, temple and mosque, post office, market, cattle, essential arts, club, library, play ground, pasture land etc.

Mathematics—Various subject matters of practical geometry and arithmetic that will be required in connection with survey, making graphs, charts etc.

Hygiene—Disease and ill health from dirty places, filthy tanks breeding mosquito etc. and other unhygienic conditions that may be found.

Language—Writing various descriptive and reflective notes that are to be taken in connection with survey, and finally writing a report with suggestions for reconstruction. Reading various books to prepare the report.

Grade VIII. Project : Making a Relief-map of India¹—

Arts involved : Drawing, Masonry, Clay-modelling, Cardboard work, Wood-work, Needle-work. etc.

Achievements expected : Co-operative spirit, dignity of labour, planning and forethought, skill in handling different kinds of material and tools, leadership, discipline, appreciation of the principle of distribution of work, and inter-dependence of man and different countries, etc.

Probable Correlations : Natural Science—Scientific developments made in India in different branches of knowledge like medicine, engineering, mining, transportation, communication, agriculture etc. ; geological resources and their study.

Social Studies—Clothing, shelter, language, religion etc. of peoples

¹ The relief map should be made on the ground by the pupils in a body. It should be as big and realistic as can be managed. The map should show railways, waterways, monuments and places of importance from various points of view, particularly for resources like coal, timber, crop etc. Miniature men with typical dress and shelter, cattle and other animals should be made. Putting the right thing in the right proportion in the right place should be the motto, as far as possible.

of different provinces in India ; past history of the country with reference to exhibits preserved in public museums, famous architectures, monuments, sculptures, paintings and other records ; comparative study of other peoples and lands ; resources and needs of this country ; geographical and topographical conditions ; transportation, communication and administrative systems ; lives of great men of this country in particular and other lands in general ; social, cultural, political and economic studies of India, her relation with other countries.

Language—Reading various books on history, geography, arts etc. of India and other countries writing a report with suggestions for reconstruction.

Mathematics—Practically all the subject matters of mathematics will be used in carrying out this project.

SOME COMMON ACTIVITIES

Project : Organising Picnics combined with Programmes of Group Games, Music etc.—

Arts involved : Cooking, Decorating the site selected, Music. etc.

Achievements expected : Learning table manners, thrift, table service, social relationships, habits of cleanliness and health ; skill in buying, organising, estimating, dignity of labour, attitudes in the use of food, courtesy, planning. etc.

Probable Correlations : Social studies—Food of the primitive man and different peoples ; sources of supply of foodstuffs, their transportation.

Natural Science—Preservation, canning and composition of different foods and drinks. Lemon, curd etc. and acids ; lime, soda etc. and alkalies ; soft and hard water, composition of salt etc.

Hygiene—Drinking water, diets and diseases, food values, combinations of food, adulterations, amount of different kinds of food needed for different persons, effects of different kinds of cooking, use of spices ; the fly and epidemics. Bacteria. Alimentary and excretory systems

Language.—Writing letters of invitation ; lists for shopping ; after dinner speech. Reading various books on health and hygiene.

Mathematics—Unitary method, Rule of three, weights and measures, accounting (necessary for marketing), etc.

Project : Celebrating Seasonal Functions²—

Arts involved : Music, Fine art, Stage craft etc.

Achievements expected : Organising power, ability for conducting public functions formation of the right attitudes towards those who participate, visit and help ; appreciation of nature and through it joy in life. etc.

Probable Correlations. : Language—Reading and recitation of literary pieces on season or nature by celebrated writers ; writing essays (to be read out in the functions) and articles (for school magazine) materials of which are gathered from observations, books, stories, paintings etc. Natural Science—Air, sun, cloud, dew, moon, tides, stars, day and night etc., the max. and min. temperature, rainfall, atmospheric humidity and pressure etc. ; daily use of thermometer, rain gauge etc. ; causes and corresponding effects of variations in readings of meteorological instruments. Changes in nature with change of season.

Social studies—Seasons in different lands, the corresponding changes in the modes of living of peoples. Insects, birds, flowers, fruits, vegetables, crops and plants in general.

Mathematics—Various mathematical subject matters help of which has to be taken in connection with the reading of meteorological instruments and recording thereof ; making graphs, charts etc.

Project : Observing Religious Holidays³—

Arts involved : Decoration work, Music, Stage-craft. etc.

Achievements expected : Faith in God, realising that the foremost of all truths in all religions is that all men are sons of the same father,

2. Along with this celebration, an exhibition of flowers, fruits etc. and paintings, posters, sketches etc. that relate to the particular season may be organised

3. A wholaday programme may be arranged on such an occasion. For example, there may be some choral song ("Vaitalik") very early in the morning, some prayer of the non-denominational type in the morning, while some devotional songs may be sung, passages from Holy Books read and life-story or teachings of religious reformers and great men may be told about in a meeting held in the evening, or instead, some drama with a theme suitable for such occasions may be staged.

Besides these, various other activities like old students' reunion day, excursions, visits to museum, zoo, factory or mill, attending or nursing the sick, organising banquets, parties and picnics, running school magazines, poor fund and other charitable and humanitarian organisations, students' self-government council ; literary, arts, science, nature study, investigation, debating, musical, dramatic, athletic and sporting, boyscout, girlguide, meteorological and other societies ; participating in community festivals and other activities of village life (to share in its joy and sorrow) ; commercial club, story club, exhibitions, care of pets, various hobbies ; social, economic, cultural survey of villages etc. may be engaged in. Each of these can be utilised for educative purposes, for, through each of these there are immense possibilities of correlated studies and scope for developing certain desirable habits, skills, attitudes, appreciations etc.

that religions differ only in rituals, that we cannot afford to be unkind and unjust, that there will not be any more wars if peoples believe in universal fraternity. etc.

Probable Correlations : History—Lives of great men, religious reformers and prophets.

Religion—The teachings of different religions, conception of God in different faiths, moral principles and what they mean, the Holy Books and their contents.

Language—Reading Holy Books.

PART II : ESSENTIAL ARTS

Music⁴—

Syllabus : Ear training ; Song—devotional, seasonal, national and suitable for various occasions and social functions ; Instrumental music—percussion, wind and string instruments ; Rhythmic movement including dancing ; Appreciation of music of different schools of India and other countries ; Musical drama.

Probable Correlations : By careful selection of songs and drama much of literature, history etc. can be taught ; the physiology of ear, throat and lung, the organs used in singing ; the principles of Physics behind the construction of musical instruments ; production, propagation, recording and broadcasting of sound ; cultural and social studies of communities through folk music.

Fine Arts—

DRAWING—

Syllabus : Use of mathematical instruments ; Object drawing ; Geometrical drawing ; Scale drawing and working drawing.

PAINTING—

Syllabus : Sketches from nature and life ; Use of colours ; Free expression work ; Ornamental design ; Study of different schools of painting of India in particular and other countries in general ; Study of other works of art.

Probable Correlations : Through sketching from nature and life quite a lot of the elements, materials, the bird, animal, insect and plant world, or, in other words, a considerable portion of the contents of Biology, Anatomy, Physiology, Entomology, Botany etc. can be taught.

⁴ The object is essentially to enable the pupils to use art for joy in life and to create in them a power of appreciation.

Through the study of paintings and other works of art of different peoples or countries, a firsthand knowledge of cultural history and geography of many peoples and lands can be acquired.

Practical Arts⁵—

AGRICULTURE—

Syllabus—Soil and its management ; Growing successfully crops, fruits vegetables and flowers ; Harvesting ; Seeds and propagation ; Keeping of small livestock.

Probable Correlations : Chemistry through the study of soil, manure, insecticide, respiration of plant etc., air, water ; Physics through the process of capillary rise of the absorbed material through the stem ; study of spectrum in connection with the sun and light, colours of flowers, butterflies ; Mechanics through the study of different tools and implements like Persian wheel, paddy-husking machine, spray, tractor (if possible) etc. ; Botany through the study of plants ; Entomology and Hygiene through the study of insects, flies, mosquitos etc. ; Ornithology through birds. Mensuration and other mathematical subjects. Besides, the study of food, its variations in different places, its values, the related study of physiology of tooth, tongue, stomach, intestine etc.; transportation of agricultural products. Causes of the change of seasons. Knowledge of tenancy law, co-operative principles, agricultural economics etc. can be imparted incidentally. Dairy, poultry, fishery, beekeeping, *gur* and sugar making, canning etc and other industries that relate to the purpose of producing and using food can be correlated.

SPINNING AND WEAVING—

Syllabus : Cleaning of cotton ; Carding ; Ginning ; Rolag making Spinning ; Making hanks ; Sizing ; Pirning ; Warping ; Denting ; Beaming ; Drafting ; Redenting ; Tying up ; Bobbin winding ; Weaving of different types like plain, twill etc. ; Dyeing.

Probable Correlations : Botanical study of cotton plant, chemistry of dyeing, bleaching etc. ; Khadi movement, clothing of primitive man, dress of different peoples, history of the trade of cotton and cloth industry, its difficulties and means of reorganisation, transportation ; chief centres of textile production, Muslin industry, geographical distribution of cotton, evolution of spinning and weaving. The problem of cottage industry *vs.* machine industry and its effects on the society. Shoemaking, tanning, jewellery, tailoring, needlework, hosiery, cocoon rearing, dyeing, printing, umbrella and stick making, hat and other head-dress making, waterproof cloth manu-

5 Pupils should realise the money value of their labour.

facturing, laundry work, hair-cutting etc. that relate to the problem of clothing. Mathematical calculations required to find out the quantity of yarn necessary for warp and weft, count of yarn, cost of production etc.

CARPENTRY—

Syllabus : Tools, their care and use ; Study of timber ; Seasoning ; Sawing ; Planing ; Sizing ; Simple joineries ; Simple processes of decorating wood ; Finishing and polishing.

Probable Correlations : Practically the whole of the mathematics required for the course may be taught through carpentry. Specific gravity, density, buoyancy (through it the life and work of Archimedes) of liquid leading to the principle behind floating of ships, which again leads to buoyancy of air explaining the principle of balloon flying ; constituents of wood, sources of different kinds of timber, transportation, etc. ; correlation of tile-making, matmaking, carpet-making, masonry, paint and varnish manufacturing, locksmithy, candle-making, manufacture of electrical goods like fan, light etc. that relate to shelter.

POTTERY—

Syllabus : Study of clay, its preliminary preparation ; Shaping by different methods ; Processes of simple decoration ; Drying ; Construction of Kiln ; Biscuiting ; Colouring or glazing if possible and finishing.

Probable Correlations : Evolution of earth, formation of soil, mountain, river etc., constituents and properties of clay, shrinkage, expansion and contraction of different materials like clay, wood, stone, metal etc. ; cause of plasticity of clay, action of fire on it and the resulting permanent hardness ; principle of combustion ; oxidising and reducing atmosphere. Study and use of potter's wheel, its mechanism ; gravitation, pendulum, centripetal and centrifugal forces Study of geographical and topographical conditions of the neighbouring localities (while collecting clay, minerals and other materials). Study of clay potteries, toys etc. of different countries (specially of India, China and Japan) and through it the incidental social studies. Excavations, history of primitive man, ancient history of countries like Greece, Persia, Rome, Egypt etc. Important places of pottery manufacture. Old clay articles discovered from excavations and other sources serving the purpose of record ; wax-tablet, papyrus, palm leaf, parchment and other materials, forms of arts relating to record. Evolution of the art of making utensils from crude basketry and clay pottery to modern utensils of plastic. Mathematical computations and calculations to determine shrinkage, porosity, specific gravity, density

etc. weight of various materials, measure of different things, shape of pots, construction of kiln etc. Nature study, social studies, painting and drawing through clay modelling.

SMITHY AND MECHANICAL WORK

Syllabus : Metals—their ores and production ; Tools their use and care ; Shaping ; Joining ; Finishing.

Probable Correlations : Chemistry through the study of production of iron from ore, also of zinc, copper, tin, lead, gold silver etc. ; family of elements ; oxidisation, action of acid and other chemicals on metal. Principles of physics and mathematics widely used in the construction of tools and machines. Resources and needs in the field of tool and machine industry in India. How tools and machines have helped to develop civilisation of man in different countries in all fields of human activity. Stone, copper, bronze and iron ages. North and South poles, compass, its use in a sea voyage ; sea routes of the world. Social consequences of increased production and reduced labour.

PAPER-MAKING

Syllabus : Study of materials from which paper is produced ; Preparation of pulp ; Fabrication ; Drying ; Sizing ; Polishing.

Probable Correlations : How knowledge and experience were handed down to the following generations previous to the discovery of writing materials. Evolution of records, e. g. wax tablet, picture writing, cylinder of clay, papyrus, palm leaf, parchment, metal, stone etc. ; development of alphabets, study of the history of the Egyptian, Assyrian and Hebrew peoples. Paper first made in China ; the Arabs learnt the art from them, Egypt learnt next. Afterwards papermaking was introduced in the different countries in Europe. Japan flourished in this industry. Paper industry of India. Correlation with arts like photography, book-binding, printing, gramophone industry, type-writing, block-making ; ink, pen and nib making etc. which relate to record.

A child may devote the last three years (grade VI to VIII) of the course to specialisation in the particular craft for which he has special interest and aptitude.

PART III : FORMAL STUDIES

LANGUAGE—

Syllabus : Reading with understanding. In addition to the subjects of study as mentioned in the curriculum, the pupils should be able to read aloud distinctly and also silently, books of reference, and subjects of their own choice ; Speaking ; Recitation and dramatisation ; Writing—self expression, dictation, filling in of forms ; Grammar

MATHEMATICS—

The four simple rules ; The four compound rules ; Fractions ; Rule of three ; Unitary methods, weights, measures etc. ; Mensuration ; Practical Geometry ; Simple book-keeping.

The object is to acquaint the pupils with the methods and means of solving numerical and geometrical problems of life. This should be effected as much as possible through actual problems arising in connection with activities.

SOCIAL STUDIES—

History—Social, political and cultural history (past and present) of India in particular and other countries in general.

Geography—Study of the immediate environment ; geographical study of India in particular and other countries in general, with special stress on resources and needs of our country. Use of atlas, railway time-table, meteorological instruments ; ability to make maps plans etc.

Civics and International Relations—Study of the different institutions of the Society and State, democratic principles behind them. Different classes of citizens, their inter-dependence, duties and responsibilities, International laws and relations.

In conclusion, it has to be pointed out that the success of even the most wisely devised curriculum must depend to a very great extent on the teachers who deal with it. They have always to bear in mind that all that the children do or learn should be spontaneous and that the chief aim of a pre-conceived plan of work or curriculum is to provide richest opportunities for the free self-expression of the students. A curriculum can be judged to be effective only when the activities that it provides for naturally rouse the interest and enthusiasm both of teachers and students, so that they are able to feel that : 'education is not like a painful hospital treatment for curing students of the congenital malady of their ignorance', as Rabin-dranath Tagore puts it, but that it is 'a permanent part of the adventure of life.'

RABINDRANATH TAGORE ON EDUCATION

A BIBLIOGRAPHY.

Compiled by PULINBIHARI SEN

ABBREVIATIONS : E. T.=English translation ; A. T.=Another translation ; B.=Bengali original.

Bengali month and era have been given whenever a Bengali periodical is referred to, or when such dates are found in books under reference.

BENGALI

BOOKS AND PAMPHLETS

SIKSA. [1315, 1908]. Second Enlarged edition, 1342. New Edition, vol. i, 1351. Contents, 1351 ed. vol. i ; “Śikṣār Herpher” (E. T. “Topsy-turvy Education”, *The Visva-Bharati Quarterly*, November 1946—January 1947) ; “Chhātrader Prati Sambhāṣaṇ” ; “Śikṣā-Saṁskār” ; “Śikṣā-Samasyā” ; “Jātiya Vidyālaya” ; “Āvaraṇ” ; “Paṇovan” ; “Dharmasikṣā” (E. T. “Notes and Comments”, *The Visva-Bharati Quarterly*, October 1923) ; “Religious Education”, *The Visva-Bharati Quarterly*, November 1935) ; “Śikṣāvidhā” ; “Lakṣya O Śikṣā” ; “Strīśikṣā” ; “Śikṣār Vāhan” (E. T. “Medium of Education”, *The Modern Review*, October 1917) ; “Chhātrāsāntantra” (E. T. “Indian Students and Western Teachers”, *The Modern Review*, April 1916) ; “Asantoṣer Kāraṇ” ; “Vidyār Yachāi” ; “Vidyāsamavāya” ; “Śikṣār Milan” (E. T. “The Union of Cultures” *The Modern Review*, November 1921) ; “Visvavidyālayer Rūp” ; “Śikṣār Vikāraṇ” (E. T. “Diffusion of Education”, *The Modern Review*, July 1939) ; “Śikṣā O Saṁskṛiti” ; “Śikṣār Svagīkaraṇ” (E. T. “Making Education Our Own”, *New Education Fellowship Bulletin 1*, Santiniketan), Āsamer Śikṣā” ; “Chhātrāsambhāṣaṇ” (E. T. *Address at the Annual Convocation*, Calcutta University, 1937).¹

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¹ All Essays and Speeches published in the previous editions of *Siksha* have been included in *Siksha* 1351 ed. vol. 1, except the following. “Sahitya-Sammulan” (now included in *Sahitya*), “Libraryr Mukhya Kartavya” ; “Manovikaser Chhanda” ; “Dhyan Japan”, “Palliseva” (also in *Russian Chitlu*) ; “Patra” (an excerpt from *Yatri*, 1st ed., pp. 151-55 ; see also pp. 92-93 of this book), “Alochana”, “Patra” (a letter to Sri Tanayendranath Ghosh) and “Bharatiya Visvavidyalayer Adarsa”, translated from “Ideals of an Indian University”, an address delivered at the Rotary Club, Ceylon.

Most of these essays and letters will be included, along with other material, in *Siksha* vol. ii, now under preparation. In the meantime, those who wish to refer to them, may consult *Siksha*, 1341 ed., which includes all the above items.

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IMRAJI SOPAN, vol. i, introductory chapter and part 1. [1904]. With a note by the author on the use of the book. Introductory chapter revised and reprinted as *Imājī Śrutiśikṣā* (see below).

² Books marked with an asterisk include some prose pieces by other writers

¹ In this connection see Sri Haricharan Bandyopadhyaya, *Saṁskṛita Praveś*, part I, introduction by Rabindranath Tagore, who indicated the lines to be followed in writing such primers, and handed over the incomplete manuscript (now in the collection of Rabindra-Bhavana, Santiniketan) of a Sanskrit primer that he had begun to write to the author of *Saṁskṛita Praveś*.

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† As far as I know, this is the first book of its kind published in Bengali. It has followed the right principle—men like Otto, Ollendorf and Saner, who have written books of language teaching, have succeeded by following this method to some extent. Bengal will remain for ever in debt to your creative genius; you have acted as a pioneer also in the matter of teaching English"
[translated].

⁴ In the "Miscellaneous" sections are catalogued such works of Rabindranath Tagore as include only a few items of educational interest, and compilations of essays etc., by various authors, in which the Poet's contributions are also included.

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* Includes a letter to the then Education Minister of Bengal urging the necessity of founding examination centres all over the country for those who are not in a position to attend schools and colleges. This suggestion, not taken up by the government or the University, took shape in the Visva-Bharati Loka-Siksha-Samsad (1938) which holds annual examinations and awards diplomas on the lines suggested by the poet, who wrote (*Visva-parichaya*; *Bangla Bhasha-parichaya*) and edited (*Bangla-Kavya-parichaya*) text-books for these examinations, and framed a set of model questions (*Adaisa Prasna*: see list of text-books).

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⁶ Mohinimohan Chatterjee returned to the charge in *Bhāratī* (see "Śikṣā-Saṃkat", ii & iii, Āṣāḍh and Śrāvaṇ 1300, "Svāyatta Śikṣā", Kartik 1300).

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DHARMASIKSA. *Santiniketan*, Pauṣ 1326.

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SIMON COMMISSION-ER KOBUL. *Pravāsī*, Agrahāyaṇ 1337. A letter dated 4 October 1930. Reprinted *Russiar Chithi*.

RABINDRANATHER KAYEKTI PATRAMSA. *Pravāsī*, Agrahāyaṇ 1337. See a letter to Srimati Aśa Devi, dated 28 February 1930, on co-education.

RUSSIAV SAKAL MANUSER UNNATI CHESTA. *Pravāsī*, Pauṣ 1337. See letter dated 25 September 1930. Reprinted *Russiar Chithi*.

SOVIET RUSSIAV SIKSA-VYAVASTHA. *Pravāsī*, Magh 1337. Two letters, dated 3 October and 7 October 1930. Reprinted *Russiar Chithi*.

RUSSIA SAMVANDHE PATRAVALI. *Pravāsī*, Phālgun 1337. See letter dated 8 October 1930. Reprinted *Russiar Chithi*.

RUSSIAV SIKSAVIDHI. *Pravāsī*, Chaitra 1337. See letters dated 2 and 9 October 1930. Reprinted *Russiar Chithi*. For English translations of these "letters" on Russia, see *Letters from Russia (Visva-Bharati)*.

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MAKTAB-MADRASAR BANGLA BHASHA. *Pravāsī*, Bhādra 1339.

ASRAM-VIDYALAYER SUCHANA. *Pravāsī*, Āśvin 1340.

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APPENDIXES

OUR CONTRIBUTORS

SAMPURNANANDA—The Hon'ble Sri Sampurnananda is the Minister of Education, Government of the United Provinces, India. A prominent figure in the political field, Sampurnanandaji's contribution to the cultural life of the country has been rich and varied ranging from scholarly work on Vedic problems to studies on Marxism. He has been associated with the Kasi Vidyapitha, a well-known centre of national education ever since its inception in 1922. He is also closely connected with the All-India Hindi Sahitya Sammelan, the foremost literary association of Hindi writers, of which he was President for one term.

KSHITIMOHAN SEN—Pandit Kshitimohan Sen Sastri, M. A., head of the Indological Research Department, Visva-Bharati, joined Rabindranath Tagore's Institution at Santiniketan in 1908. Pandit Sen is a recognised authority on Mystic Saints of India. He has done pioneer work on the life and work of Kabir, Dadu and other medieval saints and has published several authoritative books on the subject.

NANDALAL BOSE—Sri Nandalal Bose, Director of the Art College at Santiniketan is one of the foremost exponents of the Indian School of Painting. Ever since 1919 when he joined his work at Santiniketan Srijut Bose, reputed to be one of the greatest teachers of Art, has trained successive groups of students many of whom are at present occupying responsible positions as Art-masters all over India.

PRIYARANJAN SEN—Prof. Priyaranjan Sen, M. A., P. R. S., is attached to the English department of the University of Calcutta. He is also a part-time lecturer in the Teachers' Training Department of the University. He has long been actively associated with the work of both Hindusthani Talimi Sangh and Harijan Sevak Sangh set up by Mahatma Gandhi.

K. D. GHOSE—Dr. K. D. Ghose, M. A. (Oxon), D. Litt., Dip-in-Ed. (Oxon), is the Head of David Hare Training College, Calcutta, the premier institute of pedagogy in India. An educationist of standing and eminence Dr. Ghose has written on Education and allied topics in leading Indian periodicals. His experience in the domain of teachers' training is extensive and he is a recognised authority on the subject.

P. S. NAIDU—Prof. P. S. Naidu is Reader in Education and Head of the Department of Education, University of Allahabad. A University teacher of more than thirty years' standing Prof. Naidu has served in Madras, Annamalai and Allahabad Universities. He presided over the

Psychology Section of the Indian Science Congress in 1947 and over the same section of the Indian Philosophical Congress in 1941. He was Miller Endowment Lecturer in University of Madras for 1946. Prof. Naidu has contributed extensively to journals and magazines. His main publications are : *Mysteries of the Mind, March of History, Utilisation of Indian Man-power, etc.*

STELLA KRAMRISCH—Dr. Stella Kramrisch served the Visva-Bharati for some time as a lecturer in Art. She is at present a Professor of Indian Art in the Department of Ancient Indian History and Culture in the University of Calcutta. She is also the Editor of the Journal of the Indian Society of Oriental Art. An acknowledged authority on Indian Art, Dr. Kramrisch has written extensively on the subject; her latest book, *Hindu Temple*, is described to be a 'monumental' work.

JNANENDRANATH CHATTOPADHYAYA—Sri Jnanendranath Chattopadhyaya joined Rabindranath's Asrama School as a teacher in 1909 and was later on deputed by the poet for continuation work in Calcutta. Sj. Chattopadhyaya worked as headmaster for twenty nine years retiring in 1944 from Mrs. K. M. P. M. High School at Jamshedpur where he organized large-scale educational work as the part-time Superintendent of Schools. He was President for four years of the Secondary School Teachers' Association, Bihar and also a long-standing member of the Board of Secondary Education of the province.

ALEX ARONSON—Dr. Alex Aronson, Ph. D. (Toulouse), M. A. (Cantab) came out to India in 1938 as a lecturer in English in the College section of the Visva-Bharati. Later on he also served in the English Department of the Dacca University prior to his return home to Haifa, Palestine. Dr. Aronson has been a regular contributor to this and other well-known journals in India. He is the author of *Rabindranath Tagore Through Western Eyes* and *Europe Looks at India*.

TANAYENDRANATH GHOSE—Sri Tanayendranath Ghose, M. A. is a teacher in the School Section at Santiniketan. Having had joined his work here more than twenty years ago, he is one of those who had the opportunity to watch as well as participate in Rabindranath Tagore's experiments with 'Education for Life', which constitute Rabindranath's principal contribution to Education in India.

MARGARET BARR—Rev. Margaret Barr is an ordained minister of the Unitarian Church of England and a trained teacher doing educational work among the Khasi Hill tribes in Assam. She came out to India first as a teacher in the Gokhale Memorial School, Calcutta. Her book *The Great Unity*, embodies the substance of her teaching on comparative religion in

that school. Later on she took a course in Basic Education at Sevagram and is at present helping in organising Basic Education in Assam.

G. RAMACHANDRAN—Sri Ramachandran is a former student of the Visva-Bharati and a well-known Congress worker. After his course at Santiniketan he joined as an inmate of Gandhiji's ashrama at Sabarmati. Since then he has done valuable work in varied fields of national service, notably in the Harijan Sevak Sangh. He is at present Assistant Secretary of the Hindusthani Talimi Sangh. His new centre of work, Gandhigram, near Madura, South India, is designed to be a valuable training ground in all branches of national service.

ANATHNATH BASU—Prof. Anathnath Basu, M. A. (Lond.), a former teacher at Santiniketan, is at present the Head of the Teacher's Training Department of the University of Calcutta. He is the Editor of the *Indian Journal of Education*, quarterly organ of the All-India Federation of Educational Associations. Author of *Education in Modern India*, *Primary Education in India* and several other standard books, S. J. Basu attended the tenth International Conference on Public Education and the summer seminar of the UNESCO as a delegate of the Government of India.

GURDIAL MALLIK—Sri Gurdial Mallik, B.A., well-known teacher, social worker and journalist, has been associated, one way or the other, with the activities of India's three great contemporaries—Rabindranath Tagore, C. F. Andrews and Mahatma Gandhi. He has served Santiniketan, off and on, for close on thirty years and his last post in the Visva-Bharati was that of Curator of the Tagore Memorial Museum. Mallikji also acted as Editor of the Quarterly for a year.

ERIC BAKER—Mr. Eric Baker, B. A. (Cantab), D. ED., worked as tutor under two adult education associations in England, the Workers' Education Association and the Educational Settlements Association. He is at present serving the Indian Adult Education Association as one of its Associate Secretaries and is Associate Editor of the *Indian Journal of Adult Education*. A member of the Quaker Centre, Delhi, Mr. Baker has been doing valuable educational and social work in India.

SUNILCHANDRA SARKAR—Sri Sunilchandra Sarkar, M.A., B.T., joined the Visva-Bharati service after a distinguished academic career in the University and several years' teaching experience as the head of a High School. While in the Visva-Bharati he was put in charge of the Department of Rural Education at Sriniketan. Sriji Sarkar is at present serving in the college section of the Visva-Bharati as a senior lecturer in English.

R. K. BALBIR—Sri Raghuvansh Kishore Balbir, B. A. (Hons.), LL. B. was awarded the Serving Brotherhood of the order of St. John for his services in the Red Cross during the war. After having been actively engaged in village welfare work for some time, he organised night schools in the Harijan Colony and elsewhere in Delhi and worked in 1937 as the convener of the Handicrafts Department of the Delhi Adult Education Society which convened the First All-India Adult Education Conference. Sri Balbir is at present conducting an experimental educational centre in Wazirabad, Delhi, and serving the Indian Adult Education Association as its Executive Secretary.

MIRIAM BENADE—Mrs. J. M. Benade, M.A. (Chicago) was born in India of Christian missionary parents. A graduate of the College of Wooster she is an M.A. in Social Sciences of the University of Chicago. She has been working in the educational field, especially among High School age girls, ever since 1920.

MARJORIE SYKES—Miss Marjorie Sykes, B.A. (Cantab) came out as a teacher of English at Women's Christian College, Madras more than twenty years ago. A member of the Quaker Society of Friends her services were lent to the Visva-Bharati in 1940. Since then she has served the institution in various ways both at Santiniketan and Sriniketan. In 1945 she was appointed Rector of the Deenabandhu-Bhavana—Andrews Memorial Hall of Christian and Western Studies. She has translated some books of Rabindranath Tagore into English and written a short life-story of the poet. She is joint author with Pandit Benarsidas Chaturvedi of Andrews's biography.

SANTOSHKUMAR BHANJA—Sri Santoshkumar Bhanja, B. Sc., B. L., was connected with the Visva-Bharati Silpa-Bhavana Rural Industries department since 1932 and acted as its Assistant Secretary for a number of years. Sj. Bhanja has had many years' practical experience of training up students and apprentices in cottage industries and handicrafts. He also served on a sub-committee of the Central Advisory Board of Education formed to draw up syllabuses for the teaching of art, and crafts in Basic Schools. He is at present Vice-Principal, Arts and Crafts section of the Vinaya-Bhavana, the newly established teachers' training institute of the Visva-Bharati.

BENODEBEHARI MUKHERJI—One of the first group of students of Sri Nandalal Bose, Sri Benodebehari Mukherji has been a teacher in the Art College at Santiniketan for nearly twenty years. Srijut Mukherji's art has not been as well publicised as it deserves to be, but it is well-known to

the discerning that he has brought freshness to Modern Indian Art, his special *forte* being landscape-painting. His talents are, however, versatile and he has executed a number of woodcuts and drypoints that will rank among the best done in India, and only recently completed the latest of his fresco works at the Hindi-Bhavana, Santiniketan. He has contributed a number of articles on Modern Indian Art, to be collected together in his *Adhunik Bharatiya Silpakatha* (in the press, Visva-Bharati).

MARTHE SINHA—Mrs. Marthe Sinha secured a First Class Honours degree in Modern Languages and the Teacher's Diploma, both of the University of London. She came out to India a few years ago accompanying her husband Dr. Sasadhar Sinha, a distinguished alumnus of Santiniketan at present Director of Publications, Government of India. Mrs. Sinha has had many years' successful teaching experience in London, the Home Countries and Calcutta. She was Senior Language Mistress at a Calcutta Girls' College till very recently. Having had the opportunity of watching Indian life at close quarters, Mrs. Sinha speaks with conviction and insight on the subject chosen by her.

R. SRINIVASAN—Prof. R. Srinivasan, M. A., at present Director of Broadcasting, Trivandrum, is retired from the Travancore Education Service. He was for long professor of Mathematics and later Principal of the Science College, Trivandrum. But he is as proficient in Music as in Mathematics, and is perhaps more popular as an exponent of Music than of Mathematics.

DUSHYANTA PANDYA—Sri Dushyanta Pandya, B. A. B. T., has made a special study of Child Psychology, worked in several progressive schools and was actively associated with Madame Montessori in the Teachers' Training Course she held at Karachi in 1946.

PULINBIHARI SEN—Sri Pulinbihari Sen, M. A., is a former student of the Visva-Bharati Siksha-Bhavana. He was Assistant Editor of *The Modern Review* and *Prabasi* during 1935-40. He is at present Deputy Secretary of the Publishing Department of the Visva-Bharati. A keen student of the life and work of Rabindranath Tagore, Sri Sen is considered to be an authority on the subject, especially in matters relating to text. He has done valuable work in editing some of the poet's works. He has contributed to periodicals some bibliographical studies of Tagore's works and a comprehensive list of Tagore's political writings to Dr. Sachin Sen's *The Political Thought of Tagore*.

LIST OF EDUCATIONAL WRITINGS*

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AND NEW SERIES

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Education and Reconstruction	Patrick Geddes	II	I
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* Educational writings of Rabindranath Tagore published in the *Visva-Bharati Quarterly* are not included in the list as they have been separately dealt with in the bibliographical study by Pulinbihari Sen.—*Ed.*

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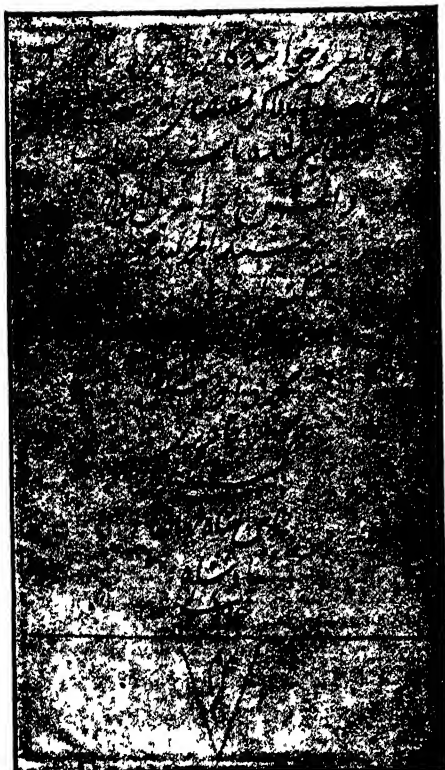


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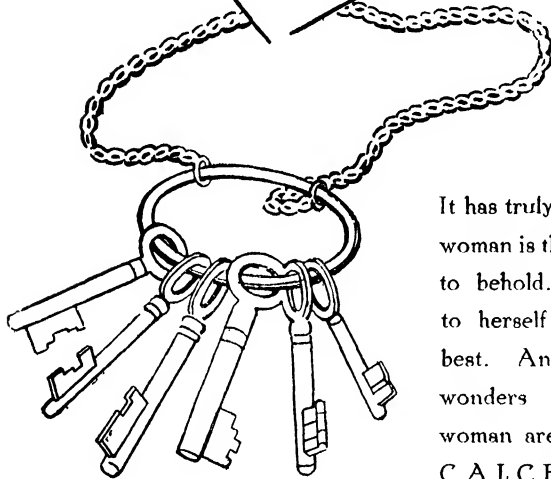
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